This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

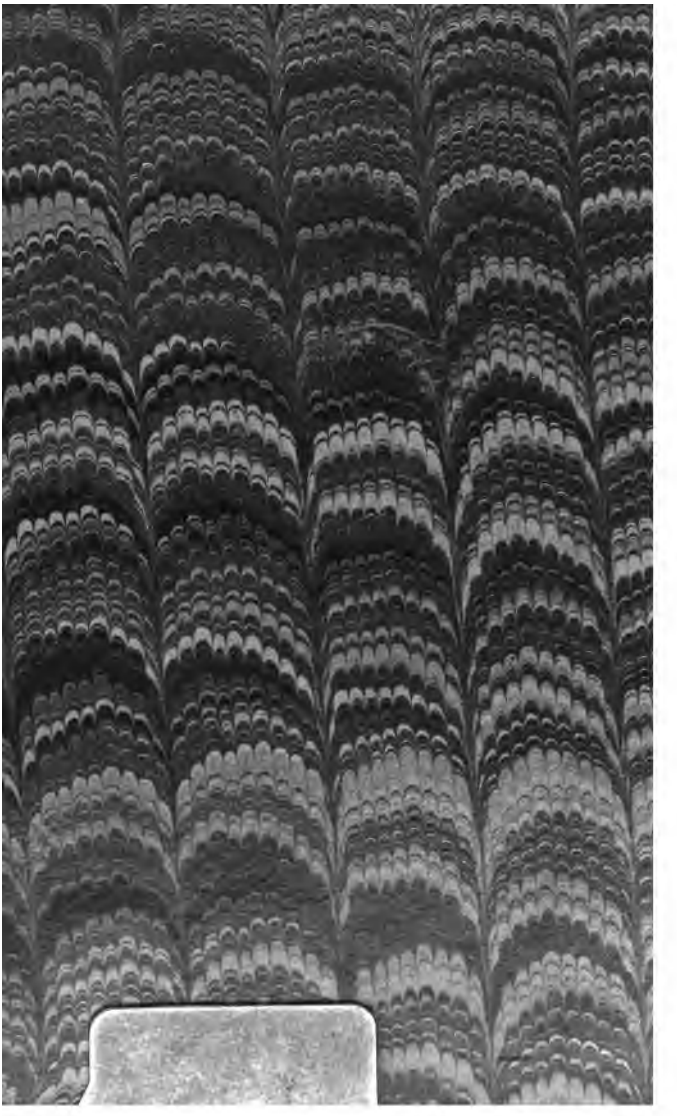
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

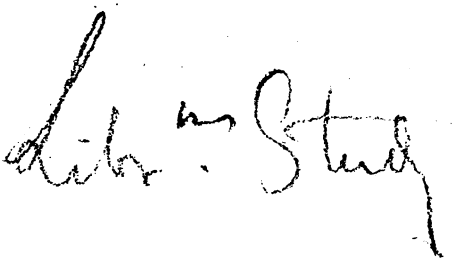
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`





ix/85

CERTAIN SELECTED SPIRITUAL EPISTLES,

Written by that moſt Reverend Holy Man, Doctor I. de Avila, A moſt Renowned Preacher of SPAIN.

Moſt profitable for all ſorts of People who ſeek their ſalvation.

Benedictus Deus qui talia dona dedit hominibus.
Bleſſed be Almighty God, who hath given ſuch gifts to men.

At Roüen by John le Couſturier in Squire-ſtreet at the Red hart.

Permiſſu Superiorum, 1631.

BIBLIOTHECA · BODLEIANA

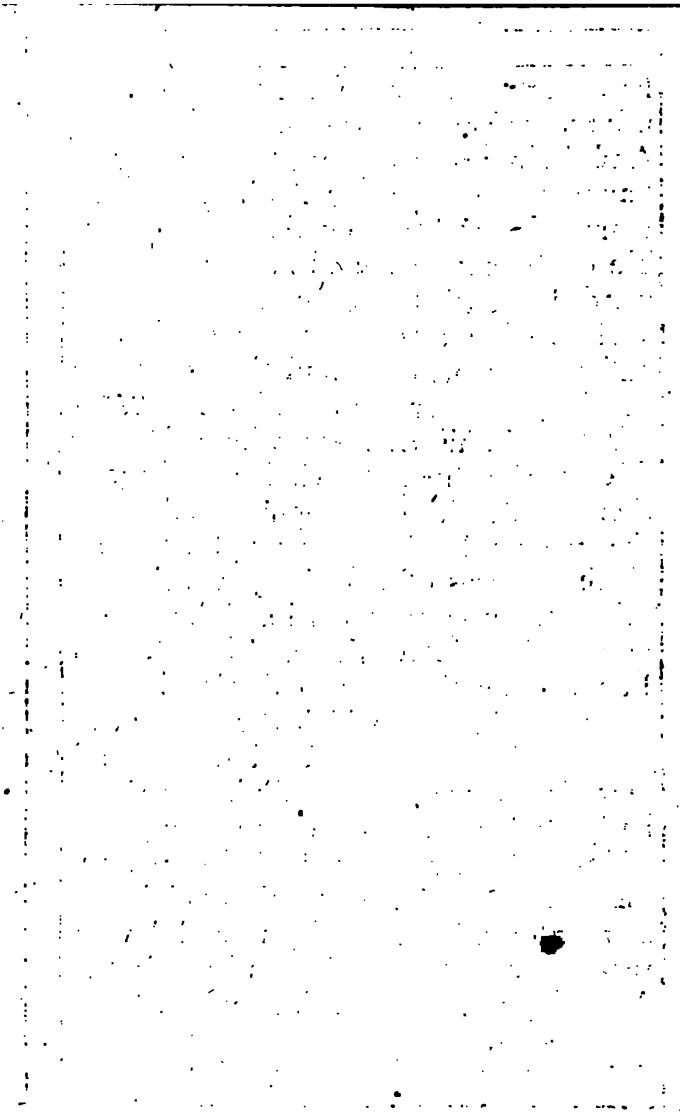
THE PREFACE.

IT is an excellent ſaying, which we find in that Divine Book, Intituled, *The FOLLOWING OF CHRIST: The felicity which is to be obtained in this life, conſiſts not, in the being able to prevent or avoid miſeries and croſſes, which daily occur; but in the patient & humble acceptation & ſufferance thereof.* For indeed, there is no ſuch thing as the not being encountred and croſſed, ſome in one kind, and ſome in another; ſome by deſolations of mind, ſome by infirmities of body, ſome by want of temporal means, ſome by unkindneſſe of friends; ſome by detraction againſt fame, ſome by ſuits in Law, and ſome by perſecution for Religion. For theſe things lye as ſo many ſnares, whereby to entrap our patience, in this great Hoſpital of the world; and ſome men are ſubject to more of them, and

ſome to fewer; but there is no man, who at one time or other, is not ſubject to ſome. The buſineſſe therefore muſt be, to ſupport both ſuch as Almighty God, ſhall either ſend for the puniſhment of our other ſinnes, or for the greater purification and perfection of our own ſoules; or for the advancement of his own glory otherwiſe; and ſuch others alſo, as for the greater puniſhment of wicked men, he ſhall permit them to inflict upon us; and to ſupport them ſo, through the favour of God, as not onely thereby not to forfeit Heaven in the next life, but to enable us in the midſt of all our miſeries, to obtain a kind of Heaven, even in this. For I account it to be a kind of Heaven in the crowd of trouble, not to be over-weighed with the burthen, but to accept, & be content with the good will of God, and to aſpire towards an imitation of the Paſſion of Chriſt our Lord, & to know and feel in our very hearts, the ſubſtantial & ſavoury truth of that divine ſaying of S. *Jean* Chryſoſtom. *It is a more glorious thing for a man to ſuffer for Chriſt, then to raign with him.*

But now, as this Doctrine is Divine, ſo the leſſon, whereby we are to learn it, is

hard; and therefore we ſhall do well to uſe the beſt means we can, to take it out. And for my part I muſt confeſſe, that I have never met in any Author, with ſo many, ſo weighty, ſo eaſy, and practicable conſiderations, and inducements towards not onely the patient, but even the joyful ſufferance of all thoſe croſſes and afflictions, which can find the way to us in this world, as are delivered by *FATHER AVILA* in his Epiſtles; whereof I have ſelected the chief, and choice, and made them ſpeak with our tongue; to the end, that we may be the better taught, to bear thoſe burthens of affliction, which may otherwiſe prove too hard and heavy for our ſoft ſhoulders of fleſh and blood. And I am confidently perſwaded, that beſides the entertainment, which the reader will find therein otherwiſe, for his delight and guſt; it will be impoſſible for him, to have had, or have a croſſe of any kind, for which he ſhall not here find ſtore of remedies, and comforts brought to his hand. So that he will owe a diligent, and devout reading to this Collection; if not for the Author's or Tranſlator's ſake, yet at leaſt, for his own.



A LETTER OF THE Authour to a deere freind of his. He shewes how great blindenes it is to looſe eternall bliſſe for temporall delights.

THE peace of our Lord *Ieſus Chriſt*, be euer with you. I receiued a letter of yours ſome daies paſt, written in *Seuill*; whereof though I were very gladd, yet should I haue reioyced much more, to be there to enioy your conuerſation, which I haue ſoe long deſired. I beſeech Chriſt, that wee may ſee one another in heauen, where all our deſires will be at an end; poſſeſſing him who is the true fulfilling of them all.

Sir I would extreamely deſire, that the ſmoake of theis *temporall* things, did not blinde our harts, and hinder vs from the ſight of ſuch as are *eternall*. What an ill exchange doth hee make, who Looſes that which may be interiourly poſſeſſed, and which indeede is the true fruite; for *that which is* exteriour, and which is

noe better then the shell, or cruſt. Woe be to that man, who hath more care of his goodes then of his conſcience; and who puts the ſoul in hazard, to ſecure the life of his body. No ſoe, & you men, not ſoe, but rather as *Ioſeph* did whoe to ſecure his chaſtity, left his vper garmẽt in the hands of her, whoe would haue robbed him of that treaſure. It is the ſentence of Chriſt our Lord, *that if our right eye be an occaſion to vs of ſinne, wee muſt pluck it out and caſt it from vs. The right eye*, is the loue which we carry towards goods, or honour, or life, or freinds; which, if by the inordinate aboundance thereof, it be an occaſion to vs of ſinne, wee are to eſtraunge our ſelues from it, and to cutt it of, leaſt otherwiſe we be eſtraunged from God.

Gen. 39

Matth 5.

Wee muſt *loue* nothing ſoe well, as that wee may not treade it vnder foote, if it hinder vs from being well with God. There is noe ſuch thing, as holding freindſhip with that ſoueraigne king, but onely ſuch a man as will confeſſe, that heauen is had very cheape, though it ſhould chance to coſt him his life. They who will thinke to comply both with their owne proper affections, and with the loue alſo of our Lord, are mightily deceiued. For theis men *loue* not God, but ſoe as they alſoe *loue* many other things, whereas God will be loued, aboue them all.

O errour of the ſonnes of men; and who hath thus deceiued them, and whoe ſhall be able to vnbeguile them? who hath pluckt out

their eyes to leade them blinde-fould, in a ringe like another *Sampſon*, liuing according to the ſuggeſtion of vice, and in the diſpleaſure of our Lord? Who ſhall be able to make them vnderſtand that they are ſtraungely deceiued in ſeeking riches in the firſt place, and vertue, in a ſecond. Yea and if it ſoe fall out, that both of them cannot be kept, men are content to be without vertue, ſoe that they may not be without money. And thus put they *light*, into the place of *darkenes*; and *darkenes* into that of *light*. O that our Lord would open the eyes of theis men! and how bitterly would they weepe, ſeeing how badd exchaungers they had beene? Is not perhaps the freindſhip of God, which is obtayned by the exerciſe of vertue, of more valew, then all the reſt of things, which can be wiſhed? Are not perhapps *the commaundements of God more worthy to be deſired then thouſands of gold and ſilver?* where ſhall we finde a true paire of ſcales to weigh euery thing out, for iuſt as much as it is; that ſoe we may not thus for euer liue in lyes. *Iudg. 16.*

Men fly as farre as they cann from being deceiued, in their temporall ſtates. But why fly they not with greater diligence from being deceiued in ſome what els, which imports them more? They complaine if they be coſened in halfe the worth of any thing, which they are to buy; yea and there is noe meanes to appeaſe them, but they will needes be ſeeking a remedy againſt *that abuſe. And* yet they are very ready,

to looſe their ſoules for a little gaine, or f
act of murmurring, or ſome other ſinne.
we cannot ſoe much as preuaile with then
the end that they may haue ſome feeling
and ſay I am deceiued, let ſoe great a wro
this, be remoued.

That ſoule, O men which you are looſi
more worth then all that which can be
you, in exchaunge thereof; what doe yo
by gayning it all, if you looſe your ſelues a
what doth it profitt you to ſee euery
good, if withall your ſelues be wicked?
doth it profitt you, to gaine and growe gr
point of fortune, with prejudice to you
les? and to be mighty in the ſight of me
not to be acknowledged in the ſight of Go

The day will come, infallibly it will
when *God will deſtroy all them whoe worke in*
and for what then will that ſerue, to
they haue moſt pretended heere? O day
uing accounte for all the daies of our liues
little art thou conſidered, and therefore
little art thou feared. And men, in the
tyme runne, with the bridle looſe, and i
teeth, for the gathering of this little miſ
flower which ſoe quickly Fades, and th
with their very eyes, that it is euen ſlipping
betweene their fingers; and yet, there is
want of ſome body, who hath a minde to
faſt this world, whilſt ſtill it is flying ſp
from them.

Sir our true repoſe, and our kingdome

to be had in this world. What is this life, but a way from our owne houſes reaching to the place, where theeues deſire to cutt our throates; ſince euery day we walke on more and more, and it is noe whether els, but towards death. Now who would be ſoe abſurdly inconſiderate, as that when he were to be conducted to execution, and that much haſt were vſed to diſpatch him, the delinquent ſhould yet, fall into great afliction, becauſe he were not ſumptuouſly cladd; or who in ſuch a caſe, would attend to buſy himſelfe about hearing ſome relation of the liues of others, or would delight himſelfe, with looking vpon ſome publick entertainement and paſtime? Or would put himſelfe to ſtudy what the reaſon might be, why men put not of their hatts to him, with a good grace? And yet how many doe wee ſee (through our ſinnes) depriued of all ſenſe, who (goeing, as we all doe, to that reſting place of their graues; yea and running faſter thither, then any arrow flyes out of a bowe,) doe yet detaine themſelues fooliſhly, ſome vpon fine cloathes; others, vpon a certaine paltry ſmoake of honour, and others, who grow angry at the hart, becauſe iuſt that which they deſire, is not done. And yet thoſe very things which they deſire, are neither ſuch as helpe them to obtaine true felicity, nor hinder them from falling into eternall miſery.

What in the name of God, is this which hath ſoe blinded vs, as that we ſhould make *Tyme* of *Eternity*, and *Eternitie* of *Tyme*? For ſoe haue

men deſpiſed that eternall bliſſe, which God hath prepared for them in heauen, as if it were but *temporall*; and ſoe haue they lodged all their loue vpon this tranſitory world, as if this were the thing which is *eternall*. How few are there on earth, whoe paſſe through it, like *ſtraungers*, as *S. Peter* ſaith we muſt; and who faſten their harts vpon the *Future*, as vpon their *Citie*, and true place of reſt? Let the tongue ſay what it will, but our workes proclayme vs to be *Citizens* of this world, ſince we extreamely deſire, to be accommodated, and exalted heere, and ſo take noe care though we ſhould be but as ſtraungers in the next world. Perhaps we are growne to be of opinion, that the kingdome of heauen may be obteyned without any great labour, or care. But the truth is, that euen they who take moſt paines, will finde that ſtill they haue enough to doe, & that ſtill they muſt continue in doubt, whether it will ſerue the turne, or noe; and what then will become of the reckleſſe perſon, but that he will be ſure to looſe it?

1. Pete 2.

Our life is a very match of wraſtling, and he whoe wraſtles as the *Apoſtle* ſaith, muſt wholly vntye, and diſ-intangle himſelfe that he may gaine his *crowne*. Wee are running for a wager, and the *Prize*, is noe leſſe then the kingdome of heauen. Yet *not all they*, *who runne*, are to haue this *Prize*, but they onely, who runne beſt. What a madd man were hee, who ſhould ſhackle his feete, and then thinke that he were to carry the *Prize*, which muſt be giuen to that

1. Cor 9.

man whoe runnes a pace. And it is not a leſſe abſurde ſtrange thing, that a man ſhould enſnare his ſoule, with the heauy afflictiõs of fleſh and bloud, which permitt him not to flye vp, towards God.

God commaundes that to him who ſhould ſtrike thee, vpon one of thy cheekes, thou ſhouldeſt turne the other, which is as much as to ſay; that not onely thou muſt not reuenge thy ſelfe, for the iniury receiued, but that thou art to keepe thy hart prepared, to endure an other, if it be giuen, and ſtill if another blowe be offered to *turne the other cheeke*; that is, to prepare thy ſelfe for enduring iniuries, more and more, in ſuch ſort, that the other may be ſooner weary of doeing ill, then thou of ſuffering it, for thy goodnes is to be greater, then his malice. But how then ſhall hee bee able, to make a ſpeedy courſe in this way, who is fettered in the chaines of worldly Honour which requires that we reuenge the iniuries which are done vs. For as S. Gregory ſaith, *Noe man feeles the weight of dishonour, but he who loues his owne honour*. And therefore if this loue be not laid a ſide; how ſhall we be euer able to *runne*. *Matth. 5.*

If God commaund that wee muſt rather dye then committ a mortall ſinne, how ſhall we be able to comply with his will heerein, if wee caſt not of the *chaynes* of that inordinate *loue* which we carry to this life. *Couetouſnes* is a *Chaine*, which permitts vs not to liue in good neighbourhood with others. *Enuy* is a *Chaine*, *Anger* is

a *Chaine*, and the *loue of our ſelues* is a *Chaine*, and roote of all the reſt. What a ſottiſh thing is it therefore, for a man to thinke that hee, whoe affects thoſe things which his owne will ſuggeſts, is able to runne that carriere, wherein the ſeruants of God muſt runne, and whoe becauſe he contents himſelfe, thinkes that God will alſo be contented with it, and who liuing after his owne faſhion, will yet conceiue, that he may liue ſoe with God.

Away, away, lett vs awake at laſt, for the loue of God lett vs awake, before hell-fire awake vs. And lett vs knowe, that the *kingdome of God is a hidden treaſure*; and that he who findes it muſt beſtowe all that he hath, vpon the purchaſe thereof, eſteeming himſelfe more happy and rich in this alone, then in all things els. A man who hath a minde to gaine this kingdome, is not bound to become bankrupt, or to be a beggar, but that which he needes is, that for the loue of this kingdome, hee cutt of all occaſion of inordinate *loue* which he may carry to riches, and to honour, and to a delicate and delightfull life, and in fine to his owne *proper will*. Chriſt our lord will haue vs all naked, that ſoe we may runne on apace to him, who dyed naked for vs. That man is *naked*, who houlds his life, and his *honour*, laid vnder, and in ſubiection to the will of Chriſt our Lord, doeing what Chriſt will, and not that, which is ſuggeſted by pleaſure, or honour; and who makes as light account of theſe things, as if he had them not;

and is ready to caſt them all into a light fire, rather then to goe againſt the freindſhip of our Lord God, by committing ſoe much as one ſinne. And though perhaps a man may attend to the improuement of his eſtate; it muſt not be for the loue, which he carryes to it; but becauſe God commaunds it. If he liue, it muſt not be becauſe he loues life, as making that the end of his care; but he muſt keepe it, for the ſeruice of God; and ſooner throwe it away, then offend him. If he be to aparell himſelfe, he muſt not take counſaile with vanity how he may be eſteemed for his cloathes; but with the word of our Lord which commaunds that we vſe them not with ſuperfluity, but for the ſupply of iuſt neceſſity. And ſoe this kinde of man, doth not hould himſelfe to be his owne, but as one who belongs wholly to God. He cares not, for what himſelfe deſires, but for that which God commaunds. He layes all things, and himſelfe withall, to be trodden vpon, vnder foot; for ſoe he may hould God aboue his head. God commaunds and hee obeyes; God directs and hee ſubmitts; and as the ſhadow followes the body, ſoe hee followes the will of God.

Theis are true ſonnes of *Obedience*, to whome it is promiſed, that *they ſhall ſitt at the table of God*; And that, as the true ſonne ſuffered by Obedience, and entred ſoe into his kingdome, ſoe the adopted ſonnes muſt alſoe enter in, by the ſame meanes. There is noe coulour of reaſon why a man, for hauing obeyed the orders

of the great Turke, ſhould goe to aske a reward of the *Chriſtian Emperour*; and yet if hee ſhould it would be eaſy to make him this anſweare, *Let him pay you, whome you haue ſerued* And ſoe will God anſweare them, whoe liued heere in obedience to their owne appetites when they ſhall aske him that reward of glory.

Great thankes doe we owe to Chriſt our Lord, for hauing warned vs of this ſoe longe before, that ſoe if we will thinke thereon, we may not finde our ſelues deceiued by him, who ſoe deerely loued vs. His aduertiſſement is this. *Not euery one whoe ſaith to mee Lord, Lord, ſhall enter into the kingdome of heauen; but he ſhall enter in who doth the will of my Father, who is in heauen.* What neede haue wee of any more, ſince the word of Chriſt our Lord can neuer faile? And who is that man, who will not awake with this. For the queſtion is not now, concerning any earthly kingdome, but the kingdome of heauen; ſince noe man enters thither but he who ſhall haue done the will of God. Let this therefore, be our ſtudy, let this be our diſcourſe, let vs counſaile men to this, and let vs in fine obſerue vigilantly, if we doe any thing which carryes not true conformitie, with the will of our Lord. And becauſe our owne watchfulnes will not ſuffice, lett vs call vpon our Lord, that hee may aſſiſt vs. Let vs acknowledge our owne miſery, and let vs cordyally implore his mercie. Our lord who muſt helpe vs is noe

ſuch perſon, as that he can deny himſelf to ſuch as ſeeke him, with their harts. And if we did indeede knock & call vpon him, infallibly he would anſweare & open to vs. And he knocks *indeede*; who knocks both by prayer, & by the practiſe of vertue. And he ſhall be heard when he calls, who was content to hearken to his neighbour, when he was called vpon by him; and whoe aſſiſted him in his neceſſities, and who pardoned his errours, and who neither did ill to him, nor refuſed patiently to ſuffer ill from him.

This is the generation of them who ſeeke our Lord, and they ſhall finde him. Let vs therefore goe, and runne this *carriere*. For happy are thoſe labours, which are endured for the obteyning of this *Crowne*. And they ſhall ſoone paſſe away, but their reward is to laſt for euer. Let vs lay vp our treaſure there. It will be highly enough for vs, to poſſeſſe God; and let vs not looſe our tyme, for it was not giuen vs to be loſt. But let vs liue, to the end that we may euer liue; and ſoe wee ſhall paſſe on, from contumely to glory, from pouerty to plenty, from baniſhment to our owne country, which we ſhall poſſeſſe through the *eternities* of *all eternities*. Amen. *Pſal.* 13.

fortunes and themſelues withall, your ſelfe is growne to be one, not of your ſelfe, but by him whoe workes his owne glorie in you. And therefore he will not leaue you in the weake hands of your ſelfe alone, ſince he, & not you, begin the worke.

You therefore my good lady, may well reioyce, you may reioyce in God, ſince you are well protected vnder a mantle which is both ſoe ſoft, and ſoe ſtronge. Stronge to defende you from your enemies, and from your ſelfe, whoe are the greateſt enemie you haue; and ſoft or ſweete to comfort you in your afflictions; and to feele them, as if they were his owne, and to giue you part of his hart, which is ſoe greately wounded with loue for you. How could our Lord haue expected & drawne, or guarded, or ſuſteyned you, if he had not loued you with great truth of loue? How is it poſſible that your ſinnes would not haue prouoked him to wrath, if there had not beene as much loue in him, as ſerued to make him shut his eyes towards them, and to open them towards the doeing you fauour?

But you will ſay, *How come I to be ſoe happie, as that the eternall King ſhould loue mee, and for that reaſon ſhould endure mee, and doe mee ſoe much good inſteede of ill* I will anſweare you, when you ſhall firſt haue tolde mee, why the fire burnes; and why the ſunne ſhines; and why the water refreſhes; and why euery thing is endewed with his owne nature. And if you ſay

the fire burnes becauſe it is fire, ſoe doe I alſoe tell you, that becauſe God is God, therefore doth hee loue vs freely, and ſhewes mercy to ſuch as deſerue it not.

Our pride hath nothing, noe it hath nothing, whereof to glory; but the ſhame, and diſhonour, muſt be ours, and the honour his. The *good* wee may enioye; but the *glorie* muſt be his. For ſoe the angells ſunge when the bleſſed Infant was borne; *Glory be to God in the heauens, and peace to men of good will.* Lett vs giue the glory to the Lord of vs all, for the mercies which we haue receiued at his hand. Glory be to him, becauſe he hath deliuered vs with ſoe much power, from the hands of them, to whome we had deliuered our ſelues, with ſoe miſerable a reſolution. Glory be to him, whoe drew vs to grace wee being out of his grace; and who ſuſtaines vs, and crownes vs with mercy, and with many mercies, and whoe giues vs to vnderſtand, that hee will finish that in vs, which hee hath begunne. For he is wont to haue the charge and care of any buſines, to whome the honour muſt reſult; and he whoe reapes the honour, muſt be content to take the care. And now ſince this Bleſſed Lord of ours, will be glorified in vs, and will take the honour of our victorie to himſelfe, he will alſoe take the care of our combatt, and hee will enable vs to paſſe through it to him; and will tye vs to himſelfe, with ſoe ſtronge a knott of loue, that neither life, *nor death*, ſhall diuide vs. Luke 2

He will enable vs to looke vpon himſelfe with open eyes; and to ſhutt them towards all other things; and he will imprint himſelfe ſoe faſt vpon our harts, that, for the loue and memory of him, wee ſhall forgett not onely all other things; but our very ſelues alſoe. This will he doe, whoe is ſoe pittious, & ſoe powerfull, and his name is holy, and hee it is, whoe loues vs more then we can either ſay, or thinke. For his workes exceede all created vnderſtanding. To him be glorye for the eternitie of all eternities. Amen.

As for that which you aske mee, concerning my health, it goes ill with mee, ſince I am vnworthy of ſicknes. For if I were not very vnworthy, our Lord would not haue taken my paine from mee, ſoe ſoone, as he hath taken it. And as for the reſt of your letter, I anſweare that a great fire, by how much the more it is ſhutt vp and concealed, ſoe much the hotter it burnes. Chriſt our Lord make you his true and faithfull diſciple, that ſoe you may, in ſome ſort correſpond to that vnſpeakeable and diuine loue of his, as I cordially deſire of him for you.

ter to a reuerend and religious per-
n, encouraging him towards the
erfect loue of God; and repreſenting
him ſome meanes for the obteyning
ereof.

uerend father, *Pax Chriſti*. Since our Lord
eſus Chriſt is not pleaſed that, at this ty-
ſhould be where I might enioy the com-
cation of your ſelfe, and of thoſe my Mai-
:he Collegialls, as I had wiſhed, let his
be bleſſed for all, and in the meane tyme
t endure it with patience. Wherein yet,
hinks; I ſhall not be performing a ſmall
ice, for it is a hard thing for vs to endure
diuided from the perſons whome wee
And in very truth I did neuer ſoe much
to be aſſiſted by you in ſome things as
For I conceiue, that it might haue proued
y to the ſeruice of our Lord. But yet ſince
e that loues, all things are well taken, I
peake a little to you in abſence, till our
ordaine that wee may be preſent.

I much deſire that we may ſeeke God
s our totall Good, and that, not after any
ary manner, but like ſome one whoe ſee-
great treaſure, which is much eſteemed,

and for loue whereof he ſells all that hee is worth; accounting himſelfe rich in poſſeſſing that a lone, inſteede of many other things, which he had before.

O God, ô Lord, ô thou the true repoſe of the moſt interiour part of our ſoules; and when ſhall wee beginn, I ſay not to loue thee, but at leaſt to deſire to loue thee? When I ſay ſhall we conceiue a deſire of thee, ſuch a one as may be worthy of thee? When ſhall *veritie* be able to preuaile more with vs, then vanity? beauty, then deformity? repoſe, then reſtles care? the Creatour who is ſoe richly full, and all-ſufficient, before the creature, whoe is ſoe very empty, and poore? Deare Lord, and whoe, at length, will open our eyes, that we may knowe that there is nothing out of thee, which either hath any countenance in it ſelfe, or is able to giue any true contentment to vs? who will make ſome little diſcouery of thee to vs; that ſoe being all enamored of thee, wee may goe, may runne, may flye, and may remaine eternally with thee?

Woe be to vs, for wee are extreamely farre from God, and wee are in ſoe little paine for that diſtance, as that wee can ſcarce be ſaid to feele it. What is become of the profound, and tender ſighes of thoſe ſoules, which had taſted once of God, and were afterwards eſtraunged a little from him? what is become of that holy affection, wherewith *Dauid* ſaid: *If I ſhall giue ſleepe to mine eyes, or ſlumbering to myne eyelids; till*

Pſal. 31.

I haue found a house wherein our Lord may dwell. And this *house* wee our selues are, when wee destroy not our selues; by scattering our harts vpon variety of things, but recollect them to the vnity of one desire, and of one loue, and then it is, that we finde our selues, and are indeede the *house of God.*

For my part, I beleeue, that he said true who affirmed the cause of our tepidity to be this, That he who hath not tasted yett of God, doth not knowe in very deede what it is, either to haue hunger or saciety. And so wee are neither hungry after God, nor are wee entirely satisfied by creatures; but we remaine, as certaine frozen things, being neither heere, nor there, full of dulnes, and discouragement; & without all taste of spiritt, and fitt to cause a vomitt in his stomacke, who likes not seruants who are *Luke warme*, but desires to haue them inflamed with the fire of loue. This fire himselfe brought into the world, and desires nothing but that it may burne; and to the end that it may doe soe, himselfe did burne, and was consumed vpon the *Crosse*, like that redd Cow, which was carried out of the campe. And this he did of sett purpose, to the end that wee, taking of that wood of the Crosse vpon our selues, might make a fire, and might warme our selues, and keepe correspondence with soe great a louer, with some loue of ours, considering how iust a thing it is, that we should be wounded by the sweete dart of loue, since wee see him not onely wounded, but killed by it.

Luke. 22.

num. 19.

It is but reaſon that wee be taken by the loue of him, who was taken thereby for vs; & deliuered ouer for our ſakes, into ſuch fierce hands. Lett vs enter into that priſon of his loue ſince he entred into the priſon of ours, and thereby was made as tame, as any lambe, before them who treated him ſoe ill. And this priſon was that, which made him remaine quiet vpon the *Croſſe*. For more ſtrange, and rude, were thoſe ropes, and priſons of his loue, then the nailes and ropes which reſtrayned his perſon. Theſe later, laying hould but vpon his body, but his loue being that which ſeized his ſoule. And therefore lett our harts be tyed by his loue (that tye of ſaluation) and lett vs not deſire ſuch liberty, as may carry vs out of his priſon. For as he is very ill in health, who is not wounded, and made ſick of his *loue* ſoe is he very ill at liberty, who is not reſtrayned in that priſon. Lett vs now reſiſt him noe longer, let vs yeild our ſelues conquered by his *armes*, which are his *beneſitts*, whereby he procures to kill vs, that ſoe we may euer liue with him. He deſires to burne vs vp, *that ſoe the old man who was conforme to Adã* being cõſumed, *the new man who is conforme to Chriſt our Lord, may riſe againe by loue*. He deſires to melt our hardnes, to the end that as vpon mettall which is made liquid by heate, that forme is imprinted which is deſired by the worke-man; ſoe wee (being ſoftned by that *loue*, which makes vs melt by hearing our beloued ſpeake to vs) may be ready, without all reſiſtance, that ſoe Chriſt our Lord

may imprint vpon vs, what figure shall be moſt pleaſing to him. Now that figure, which he deſires to imprint, is noe other then that of *Loue. For Chriſt our Lord is very Loue it ſelfe; & he cõmaunded that we ſhould loue one another, as he loued vs.* And S. Paule tells vs, that we muſt ſoe be in loue with Chriſt our Lord, as he loued vs; and deliuered himſelfe vp for vs. Soe that vnleſſe we *loue*, we are vnlike him; our countenance hath noe reſemblance to his, but we are poore, naked, blinde, deafe, and dumbe, and dead. For *loue* a lone, is that which quickenes all things, and *loue* is that, which is the ſpirituall cure of our ſoules. For the ſoule without *loue* is iuſt ſuch a thing as the body is, without the ſoule.

Iohn. 15. *Gal.* 2.

Let vs therefore *loue*, and we shall liue, let vs *loue* and we shall grow like God; nay we shall wound him, whoe is to be wounded by *loue* alone. Lett vs *loue* and all things shall be ours, ſince they are all to ſerue vs, as it is written, *They that loue God shall proue well in all things.* If we loue this *loue*, lett vs apply the axe of diligence, to the roote of our owne *ſelfe-loue*, and ſoe bring this enemy of ours to the ground. What haue we of our ſelues! let vs hedge our ſelues in God, and make noe account at all of any thing els. Let not our owne loſſes trouble vs, but the loſſes of God, which are the ſoules who depart from him. And becauſe it is a hard thing, for a man to leaue to *loue* himſelfe, let vs ſhed many teares, whereby it may be made eaſy for vs, to dig vp this *earth*. Let vs groane out to God, from the very

profoundeſt of our harts, for our teares doe euen wound almighty God, though they be ſoe weake, and ſoft, and though he be omnipotent.

Psal. 38. Lett vs entertaine good thoughts, for as *Dauid* ſaith; *My thought is a very fournace.* But aboue all let vs place our ſelues, and not come quickly out againe, but make our habitation, in the woundes of Chriſt our Lord, and particularly in his ſacred ſide. For there his hart being deuided and peirced for vs, will receiue ours into it, and ſoe it will growe warme, through the greatnes of his loue. *For whoe can remaine in fire, and not growe warme*, at leaſt to ſome proportion? O that we could dwell there, and how happye should we be therein? what is the reaſon that we depart thence ſoe ſoone? Becauſe we take not vp thoſe fiue lodgings, in that high mountaine of the *Croſſe*, where Chriſt our Lord was transfigured indeede, though not towards beauty, but towards deformitie, baſenes and dishonour: which lodgings are granted to vs; nay we are deſired to take them, though thoſe other three *tabernacles* which *S. Peter deſired*, were denyed to him.

If ſome little ſparke of this fire be kindled in our harts, let vs take great care, that the winde blowe it not out, ſince it is ſoe little. Let vs couer it with the ashes of humilitie, let vs hould our peace and hide it, and ſoe we shall finde it ſtill aliue. And we muſt, *dayly add ſome wood to it*, as God commaundeth his Preiſts to doe. And that ſignifies to vs the doeing of good

Leuit. 6.

workes: and the not looſing of any tyme, and, aboue all things, we muſt approach to the true fire which may kindle and enflame vs, and this is *Ieſus Chriſt* our Lord, in the *Bleſſed Sacrament.*

Let vs open the mouth of our ſoule, which is our *deſire*, and let vs goe all gaping towards the fountaine of liuing water, for ſoe without doubt, if we take hony into our mouths, we ſhall haue ſome taſte thereof. And in fine if the fire be in our boſome, it will heate vs. But both before and after we communicate, we muſt vſe ſome preparations, and reflections; and there cannot be any better, then a liuely Faith, that we goe then to receiue *Ieſus Chriſt* our Lord; together with a conſideration, and loue of his *paſſion*, ſince that miſterie was inſtituted, in memory thereof. Being thus refreshed, lett vs then prouide our ſelues for our communicating the next tyme after. For he whoe onely prepares himſelfe, for the preſent tyme, ſhall ſeldome finde himſelfe well prepared.

Let vs therefore runne after God, for we may be ſure enough, that he will not flye from vs. He is nayled vpon the Croſſe, and infallibly we ſhall finde him there. Let vs conveigh him into our harts, and then shutt the doore, that he retyre not thence. Let vs dye to all viſible things, ſince there will come a tyme, when we muſt leaue them perforce.

Let vs renew our ſelues in newnes of ſpirit, ſince we haue liued ſoe longe according to the old man. Let vs be growing in knowledge and

loue of Christ our Lord, who is the soueraigne good. And all this is to be obteyned by humble prayer, and perseuerant endeauour. Motions receiued into the soule from without the soule then doth proceede of the soule. It is more soule to be moued and disposed, then to worke ever that is done. And therefore let vs remoue impediments, and compose our owne harte within our selues, expecting Christ our Lord there; who enters when the gates are shut, to visit and comfort his Disciples; and soe without doubt, he will come to vs. For *Dauid* saith of him, *Psal. 144.* *Our Lord heard the desire of the poore, and his eares harkened to the preparation of his hart.* *Psal. 9.* since Christ our Lord is principally he who worke this in vs, we haue noe reason to distrust but taking courage and confidence in soe good a conductor as he is, let vs beginne to runne our course with feruour, which ends not, but in the obteyning of God.

And if we cannot soe soone, make our passions subiect to vs as we would, lett vs yet endure it with patience, *till God rise vp and soe our enemies may fall, and till he awake, and commaund the sea to calme it selfe.* But then on the other side his expresse pleasure is, that we haue confidence in him, euen in the greatest temptations, though our little barkes should be vpon the very point to sincke.

Let vs not therefore be disturbed, or dismayed. Let vs not put others to paine, for the trouble which this continuall warre giues

threatning that we ſhall be ouercome. The day will arriue, when God will put this country of ours into peace when wee shall ſleepe, without any body by to wake vs. And now, ſince this peace cannot be obteyned yet, it will be a better courſe for vs, to goe ſweating and ſtriuing to roote out our paſſiõs, then to keepe our ſelues in eaſe, and to content our ſelues with leading a tepid life, for the auoyding of that paine which the ſeeking of perfection would put vs to. But firſt lett vs vtterly diſtruſt our ſelues, and confide in God, and let vs beginne in the name, and power of the omnipotent. And this begining of ours shall be *humilitie*, which is figured in the *aſhes* that we take; and our end ſhalbe *loue*, which is figured in the reſurrection of our Lord; and ſoe we shall inioye both a *good lent*, and a *good Eaſter*.

In the meane tyme I kiſſe the hands, of all my Maſters your *Collegialls*, and I recommend my ſelfe to their prayers. And ſay you to them in my name, that I beſeech them that we may loue both God, and our neighbours, in great meaſure. That ſoe at the day of iudgment, we may know well how to *anſweare*; and that we may be made doctours, & be receiued into the Colledge of the *Angells*, and Saints, where we shall euer ſtudy the booke of life, which is God himſelfe, who will for euer ſtand open before our eyes, that we may knowe him, & loue him, and for euer be in poſſeſſion of him. Our Lord Ieſus remaine, euer with you. Amen.

A Letter of the Author to a certaine lad
shewes how the hunger of our hart cannot
tisfied but by the ſpirit of our Lord, who t
may lodge himſelfe therein, requires that
free from all affection to creatures. And
tepid and negligent perſons greiue that ſpi
how the Feaſt of the holy Ghoſt *is a ver*
preparation for the Feaſt of Corpus C
which followes.

MADAM, I deſire to know how
hart ſtandes affected at this t
For if wee looke to the weeke, wh
wee are, it is belonging to the *holy*
whoſe property is to giue light to the vi
ſtanding, and to infuſe loue into the will
euen ſtrength into the body alſoe, by mean
which three loaues of bread, we ſhall hau
me what to ſet before our freind, who c
hungry, and weary from the high way. Fo
hunger that our hart feeles (which walke
were out of it ſelfe whileſt it imployes it
vpon creatures) this *holy Ghoſt* is wont to
away, and to giue vs the bread of fulnes, ar

tisfaction. And woe be to vs, if we feele not that great defect, which is in things created; and if we conuert nor our ſelues to god in our very harts; at leaſt now when they are weary, with finding imperfections, & wants, in thoſe things, wherein we hoped that they might obtaine repoſe.

O my deere God, and when ſhall we maintaine our ſoules in perfect faith and puritie towards thee, and be ſincerely loyall to *Ieſus Chriſt* our Lord, who is the ſpouſe thereof, giuing him our loue, all intyre, and wholly free, from mingling it ſelfe with the baſenes of creatures? When ſhall we be able to vnderſtand this truth, that he who is to owne our ſoules, is Chriſt our Lord, and that he created vs for himſelfe, and that he onely is fitt for vs? Is it not enough, that we haue tryed ſo often by experience, how ill the world is wont to ſerue vs; and that our ſoule could neuer finde any true repoſe or peace, but onely when coming to knowe her owne miſery, and poorenes, it went to God, and was imbraced by him. Is not one of thoſe ſhort fitts of tyme more worth then their whole life, who ſacrifice themſelues to vanitie, and to the confuſion of this ignorant world, wherein they liue? Or ſhall it not now at length bee tyme to ſaye to all things created, *I know you not, that ſoe I may prouide a cleane and ready place, for the reception of him, who created you all of nothing*?

I am extreamely glad, that we haue to doe

with a *Holy ghoſt*, which is ſoe very *holy*, as that he would not come euen to the diſciples themſelues of our Lord, till euen his owne pretious body were taken out of their ſight. That ſo we may know the condition of this holy ſpirit to be ſuch, as that we muſt prouide a temple for it where noe other thing may dwell, or els it will not enter there. And I am highly glad, that you by the grace of this *ſpirit*, will haue prepared your ſelfe; and that you will haue receiued him, and that you, and he, are well content with one another. Reioyce you with this Holy ghoſt, for he is *ioy* it ſelfe. And
Eph. 4. remember, that the Apoſtle *S. Paule* requires vs, *not to contriſtate the holy ſpirit of God, whereby wee are marked out, for the day of redẽption*, which is of the iudgment of the latter day.

He contriſtates this *Spirit*, whoe with a dull and deiected hart, goes faintly and negligently about his ſeruice; & whoe doth things, which diſpleaſe this moſt ſoueraigne gueſt, who as himſelfe is fire, ſoe will he haue his ſeruant full of feruour, and requires that he goe about his worke, with great life. And that he euer be caſting on the wood of good workes, and blowing it with holy thoughts, that ſoe this celeſtiall fire, may not be quenched in vs, ſince our very life conſiſts in keeping it aliue. And ſoe if we maintaine this fire in vs, it will maintaine vs in him, though yet ſtill it be true, that he firſt giues vs that, which afterward we giue to him. So that, in this reſpect, your ladyſhip

naue beene fedd at a good table, this wee-
ince you will haue celebrated, the *Feaſt* of
olygh ſt, not according to flesh and blood,
ey doe, whoe vſe to content themſelues
the talke and tumult of great *Feſtinities*,
you will haue celebrated it, in *Spirit*, ac-
ing to the aduice of our Lord, who requi- *Iohn.*
o be Spiritually adored. 4.

Lett vs now conſider how it ſtands with
concerning the ſent & odour of the *Feſti-*
, of the *Body of our Lord*, which is now
eat hand. For it will be an extreame ſha-
for a Chriſtian hart, not to hunger and *Matth.*
e, toward this *holy bread*, before the *Feſti-* 2.
it ſelfe arriue ; ſince the *three kings* thoſe
men of the *Ghoſpell*, had a ſent of it ſo farre
yea and the *Prophetts*, and *Patriarcks* had
ike a longe tyme, before his Incarnation.
it more happy newes can there be, then to
Chriſt our Lord, paſſe amongſt vs in our
tes, and through our hands communica-
, and conuerſing with men? And to haue
ſett before our eyes; & to finde him (who-
neither the whole earth, nor all the heauens
comprehend) ſhut within the narrow
aine of the accidents of bread, and after all
to make his entrance into our vnworthy
full breſts.

ake heede you heare not this newes with
e eares; but awake your hart, and require it
very attentiue to ſoe great a fauour, and
ke of God ; *and that* it inſtantly caſt vp,

whatſoeuer other meate it may haue ſ
lowed; that ſoe being full of hunger, it
grow all full, of this *celeſtiall bread*, where v
the Angells feede. And bid it be ſure, to w
now, that ſoe it may not then fall a ſleepe.
ſince it is the worke of the *holy Ghoſt* you r
begg grace, whereby you may be able to f
the effect of that *Feaſt* of the *body of our L*
which was *conceiued by the ſame holy Ghoſt.*
ſoe when that Feaſt of his *moſt holy body*
be come, the Holy Ghoſt will alſoe come v
it; becauſe the *Holy Ghoſt* deſcended into
world, through the meritts of Chriſt
Lord. And when his *Body* ſhall be giuer
we ſhall receiue the *holy Ghoſt*, together
it; according to the rate of that good diſp
tion, which we ſhall haue. Soe that
Feſtiuity muſt helpe and be a preparation
another; and muſt giue vs hunger to f
vpon the fruite of the other. For it is
heere as it happens in the banquets of
world; which are made by fleſh and bl
Where they whoe haue fedd full, at nc
haue noe minde at all to their meate at ni
But the ſoule goes feeding with a freſh a
tite, from one *Feſtiuitie* to another; and
that is accompliſhed, which God promi

Leuit. 26. *The threashing of your corne ſhall laſt till yo*
to vintage; and till the new time of ſeede, and
ſhall eate your bread in aboundance.

The goodnes of God be bleſſed, which
liberally prouides for vs; and that, not in

meane fashion, but by giuing his very selfe to vs. The sonne is giuen to vs, and the *Holy Ghost* for his sake; and these *two persons*; giuing themselues; the father cannot choose but be also giuen. In fine the *Father*, the *Sonne* and the *Holy Ghost* are ours. Wee already begin, euen heere, that mutuall contract, which we are to perfect in heauen. Let vs giue him humbly thankes, for his mercies. Lett vs prepare our selues for the receauing of new fauours and with harts exalted aboue the earth, let vs celebrate the *Festiuities* of heauen, to the end that we may passe from these temporall Ioyes; to those eternall, wherein I humbly beseech our Lord that you may one day see your selfe. Amen.

A letter of the Authour to a Virgin lady, who asked of him what Charitie was. He answeares to her demaunde; and shewes her the Loue, *and* Charitie, *which she is to haue to God and her neighbours, heere on earth, by that* loue *and* charitie, *which the saints haue in heauen.*

DEVOVT spouse of Christ our Lord; you aske me in your letter, what *Charitie* is; to the end that you may guide your whole life thereby. For the saying of the Apostle S. Paule is true, and *whatsoeuer wee doe without Charitie is nothing worth, though wee should deliuer our bodyes into the fire.* Your demaunde is very great, and I could wish, that the same Apostle S. Paule, whose sentence moued you to aske me the question, might enable me also to make the answeare. For I know not what greater thing then this, you could haue asked mee, since the sublime parte of all our christian religion, consists in it. And as the same Apostle saith, *He who liues according to it, is a fulfiller of the whole law.* Soe that you o deuout spouse of Christ our

1. Cor. 13.

1. Cor. 13.

Lord,

,muſt beſeech the *holy ghoſt*, whoſe proper
ute is *Loue*, that he will teach, and write
hing in your hart, whereof you aske, as
ight it vpon the day of *Pentecoſt*, when hee *Acts.*
:d it, into the harts of his Apoſtles. For 2.
/, that this is the true teacher of this lan-
:, and ſoe as there is none but he.
r alas! what can my tongue which is ma-
earth, expreſſe of that which is onely vſed
perfection in heauen. This is a celeſtiall
age, and they whoe ſpeake it perfectly,
e bleſſed ſpiritts, which attend to nothing
ut truly to loue our Lord God, with all
ſtrength, and all that which his pleaſure
at they ſhall loue. How ſhall I be able to
e to you of that *Loue*, which is ſubiect to
tereſt, and is accompanyed with noe ſel-
ie; and lookes towards noe other marke,
ymes at noe other ſcope, but onely God?
I ſay, ſhall I ſpeake of it, whome my fa-
Adam hath left all wrapped vp in mine
intereſt, and who apply my ſelfe, to ſeeke
lfe in all things. See how much. For euen
ſe things, which concerne the ſeruice of
wee doe ſoe hang towards our ſelues, that
tymes wee performe them for our owne
ſt, or end. And though the workes them-
be holy, yet the loue wherewith wee doe
is impure. And the difference doth ongly
t in this; that when wee ſeeke our ſelues
ill workes, our *Loue* runnes through a
it of clay; & when we ſeeke our ſelues

by good workes, it runnes indeede th
a cõduit of gould, but in fine it runnes to
Iohn.6 our ſelues. I beſeech our true doctour *Ieſu*
our Lord, (*who euer ſought the honour of his*
and whoſe *loue* abaſed him to this world
for the accompliſhing of his owne will, l
who ſent him) that he will vnty my ton
the end that I may tell you ſome part c
which you demaunde. For certainly, i
good deſire did not oblige me to lett you
what I haue read, my poorenes would
mee to hould my peace.

And now to the end that you might
vnderſtand, what *Charitie* is; and how y
euer goe, imployed therein, I could w
knew, ſome parte of that *Loue*, whi
Bleſſed ſpiritts haue in heauen, to the e
you may know thereby, wherein true
doth conſiſt. For how much neerer w
come to that loue, ſo much the more p
will our *loue* be, you muſt know that
which is in heauen, doth transforme the
into the ſame *will* with that of our lor
For one of the effects of *loue*, as S. Di
ſaith, is, to make the ſeuerall *wills* of
loue, to be but one; I meane, that they
haue the ſame *will*, and the ſame *not will*,
the other hath. And now ſince the wi
loue, which our lord hath, is but onel
owne glory, and of his eſſence whicl
premely perfect, and glorious, from l
followes that the *loue* of the Saints, is a

and *will*, wherewith they loue, and deſire, with all their ſtrength, that our lord God, may in himſelfe be ſtill as good, as glorious, and as worthy of honour as hee is. And for as much as they ſee all that, to be already in him, which they can deſire, there followes there vpon, *the fruite of the holy ghoſt*, which is an vnſpeakeable ioy, to ſee him whome they loue ſoe much, to be ſoe full of treaſures, and felicitie in himſelfe, as they deſire. Gal. 5.

If you will haue a touch, or at leaſt ſome little ſent of this diuine *ioye*, doe but conſider how great that *ioy* is, which a good Sonne receiues, in ſeeing his father whome he loues much, full of honour, beloued by all, rich, powerfull, noble, and very much eſteemed by the king. Certainely there be ſonnes ſoe gratefull, and well diſpoſed to their parents, as to eſteeme, that nothing can be compared to the ioy, of ſeeing their fathers ſoe eſteemed; which reaches indeede ſoe farre, as that to whatſoeuer neceſſitie, or affliction themſelues may be ſubiect, it ſerues not to depriue them of that great *ioy*, becauſe they aſpire to noe other end but onely the honor of their parents.

Now if this ioy be ſoe great what doe you conceiue, that the *ioy* of the Saints may be; when being transformed by *loue*, into that true lord of theirs, the vniuerſall creatour of all things; they ſhall ſee him, ſoe full of goodnes ſoe holy and ſoe rich in beauty; and that he is a Lord, and creatour, ſoe infinitely powerfull, as

that by one onely act of his will, all tha
is created hath his beauty, and his bei
noe one leafe of any tree, can ſo much a
but by his will ? Infallibly this is ſuch :
2p *noe eye hath ſeene, nor eare hath heard, nor*
an vnſpeakeable knowledge as this, euer ent
hart of any man, but ſuch a one as enioyes an
ſes it.

You ſee heere the loue which the Sai
in heauen, ſpeaking according to the p
of our vnderſtanding. And from this
dant ſwelling *Riuer*, *which delights the*
God, doth flow that *loue* which the ſo
heauen beare to their *neighbours*. For a
deſire and *ioy* of the Saints conſiſteth
ſeeing God (who is their true *loue*) full
nour, and glory; from hence they grow
with a moſt feruent *loue*, and to deſire
exceſſe of appetite, that all the Saints
as full of glory, and beauty, as they al
And they *ioy* in this, to a ſtrange prop
becauſe he is honoured, and glorified
whoſe honour and glory, they onely
And in reguard that this is the cauſe wh
loue the Saints, from hence it growes, th
ioy more, and doe more deſire the glor
beauty, of the greateſt Saints, then c
very ſelues, becauſe they ſee that our
Lord, is more glorified in thoſe others,
them. And by this tyme, you may percei
farr this holy cõpany is, from *ſelfe-loue*, &
enuy, which ſprings from that roote.

But you will tell me perhapps, that it followes from hence, that they will be ſubiect to ſome diſguſt, becauſe themſelues are not ſoe growne in ſanctity as others are, ſince thereby the glory of God would alſoe haue encreaſed in them. This doth not follow, conſidering that firſt effect of *loue*, which is the vnion of two *wills* in one; for they are transformed into the *will* of God, and would haue nothing done, but that which their lord *will*, and they ſee, that this will, is the cauſe why one hath more glory then another, and from hence they grow to be highly content, with that which he aſſignes to them, as alſoe, becauſe the diuerſity of the degrees of glory, in the bleſſed, doth more beautify the whole Citty of God, then if they were all, of one rancke; as the muſick of a vyall, is much the ſweeter, becauſe it hath diuers ſtrings, and diſtinct ſoundes, then if they were all, but any one. And ſince it is ſoe, that *becauſe there are different degrees of glory and diuers manſions in the triumphant Church*, it is of greater beauty, then if they all poſſeſſed but one, and the ſame degree of glory, by this they ſee that our Lord is more honoured in them, then if they were all equall, and conſequently they are not troubled for their owne being leſſe in glory, then thoſe others are. For they in their colours, and others in other colours of a deeper dye, doe all concurre, to manifeſt the infinite goodnes, and beauty of him, who made them.

1. Cor. 13. Iohn. 14.

Apoc. 22

Heere you ſee, that *riuer* which *S. Iohn* diſco-

Apoc. 19. uered, in the *Apocalyps* to issue out of *the throne of God, and of the lambe*, whereof all the blessed spirits in heauen drinke. And being inebriated by this *loue*, they sing an euerlasting *Alleluia* admiring, and glorifying our lord God. And you will haue discerned a little of that enamell, wherewith those pretious stones are accompanied, *whereupon that temple of the celestiall mountaine is founded.*

Apoc. 11. Exod. 25. And now after the resemblance of this *temple*, which you haue seene in that mountaine you must build a dwelling place in your soule for our lord; iust as they said to *Moyses, that he should prouide to make the Tabernacle, after that forme which he had seene in the mountaine.* You must my good sister, (if you meane to goe through the way of this life, in perfect *charitie*, and *loue* of our lord) procure to carry about you a continuall desire, (or at least the *most* continuall that you can) whereby you may euer *wish* and *like* that our lord God (in whose presence you are still to walke) may be in himselfe, as good, as holy, and as full of glory, as indeede hee is. And soe with great *ioy*, and *complacence*, in all the *attributes* of almightie God, you are to goe reioycing, and your soule is to feast it selfe, inseeing that your lord & your true *loue*, possesses himselfe, whoe is infinitely good, & powerfull, from whome all creatures receiue their being, and their *beauty*, & who in himselfe is soe full of glory, and goodnes, that all creatures haue neede of him, & he none of them.

This muſt be the whole ſcope, at which your *loue* muſt ayme. And *herein* S. *Thomas* faith, *that perfect charitie doth conſiſt*. As for the loue which new *deuotes*, call Charitie, which is when they are kindled in deuotiō, & in louing our lord tēderly, though this be a holy thing, yet is it not of ſoe high condition, as that other moſt holy *loue*, which transformes ſoules into the beloued. To this loue, the holy ſcripture inuites vs in many places ſaying; *Reioyce you iuſt perſons in our lord*. And S. Paule ſaith; *Reioyce in our lord*. And conceiuing that this aduiſe was worthy to be giuen more then once, he repeates it ſaying, yet againe, I tell you that you muſt reioyce. The Prophet *Dauid* expreſſed the ſame, when he ſaid, *delight you in our lord, and he will giue you whatſoeuer you ſhall aske*. This is that ioye, wherewith the moſt holy *virgin* reioyced, when ſhe ſaid, *My ſpirit reioyces in God my Sauiour*. And with this *ioye*, did *Chriſt our lord* reioyce, when S *Luke* ſaid, *that Ieſus reioyced in the holy Ghoſt*. And the royall Prophet ſaith, *that his hart, & euen his flesh reioyced in the liuing God*. This happēs whē the ſoule with the *will*, (for there the hart ſignifies the *will*) are actually louing, & deſiring that our lord, may in himſelfe bee, what he is. And from the great redundāce, which proceedes ſometymes from this *ioye*, of the ſoule the very fleſh it ſelfe, is kindled in the *loue* of our lord. And becauſe this *loue*, is ſoe excellent & celeſtiall a thing therefore doth the *Church* (which is directed by the *holy ghoſt*) inuite vs in the begining of

S. Tho. 1. 2 char.

Pſ. 96. Phil. 4

Pſ. 36

Luk. 1.

Luk. 10.

Pſ. 83.

Mattins, with a perſwaſion to loue our Lord ſaying thus. *Come let vs reioyce in our Lord, and ſing canticles of praiſe, to God our ſaluation.*

If you will finde the excellency of this loue, put it in practiſe, & you ſhall ſee that the ſoule doth not ſatisfy it ſelfe, but in prayſing God. For when it ſees all that to be accompliſhed in God, which it can wiſh, it breakes inſtantly out into thanks-giuing to him; for hauing perfected the deſire it hath to praiſe him, which is the ſame effect, which flowes from the *loue*. they haue in heauen, as the Prophet *Dauid* ſaith, *Pſal. 8.* *Bleſſed are they O Lord, whoe dwell in thy howſe; for they ſhall praiſe thee, for euer, and for euer.* S. *Auguſtine* was inflamed with this *loue*, when ſpeaking to our Lord, he ſaid, *If thou O Lord wert Auguſtine and I God, I would make thee God, and my ſelfe Auguſtine.*

I thinke there is noe neede to bring teſtimonies, which may proue the excellencie of this *Loue*; for euen plaine reaſon tells vs, that this is the loue which drawes a man out of him ſelfe, and transformes him vnto God, who is his *beloued*. And out of this *loue*, it muſt follow that all your workes, and deuotions, and prayers, muſt be made by you, to the honour and glory of this God, who deſerues to be adored, and ſerued, for his owne pure goodnes, by as many creatures as he hath made; without carrying any reſpect at all to the hope which might be had of a reward from him. For though it be good, and holy to ſerue our Lord, euen for

retribution, yet is not this an act of ſoe perfect *charity* as that which ſeekes noe kinde of intereſt, but onely the honour, and glory of our Lord God. If at any time you place before your ſoule, the *reward*, which they will giue it, for the good it doth, to the end that it may be animated towards good workes, let not this be your laſt end, but the will which you haue, to ſerue our Lord. For the more glory you haue, the more honour and glory ſhall our Lord God receiue. Soe that the laſt ayme of all, muſt be, to glorify our moſt bleſſed Lord. And in this manner, if you will, you may *encline your hart to the commaundments with reſpect to the retribution*, as the Prophet *Dauid* ſaid. *Pſal.* 118.

But perhaps you will aske. Who is he that can haue his ſoule awake to goe euer cheerfull, and in delight, reioycing ſtill in her God; ſince many tymes ſhee is ſoe tepid, and ſoe ſad, that by noe meanes, ſhe is capable of any ioye? what remedy may then be thought of, that we may not faile of this perfect, and ſupreme *loue*? For this, it was, that I told you, that you were to carry with you a *deſire* whereby you muſt *wish*, that our Lord might ſtill be what he is in himſelfe; becauſe *Charitie* conſiſts in this *deſire*. Which *deſire* a ſoule may haue, though it be neuer ſo tepid, dry, and ſad; as a man may deſire, that his father may liue happily though himſelfe feele noe *ioy*. And herein I onely take for graunted, that we muſt ſuppoſe man to haue the *grace* of God which our Lord will neuer

deny to one, who ſtriues to walke by this way. I meane that although your ſelfe be ſadd, you muſt deſire that our Lord may be what he is. And as for the *delight*, and *ioy* in our Lord, which vſes to follow heerevpon, this in-
Gal. 5. deede is *a fruite of the holy Ghoſt*, which growes from this *charitie* when our *Lord* is pleaſed to communicate himſelfe more familiarly to a ſoule. When his Maieſtie beſtowes this fauour let vs bleſſe him for it; and when he doth not, lett vs yet perſeuer in that other exercice of euer bleſſing and adoring him, who is ſo worthy of infinite glory, and praiſe. For it is a very great errour, into which they fall, who thinke that when there is noe *ſenſible ioy*; that act of the will is worth nothing; whereas *Charitie* doth yet conſiſt in that act. And for as much as the deuill knowes this well, he is euer procuring to giue vs great tepidity and drynes; that ſoe we thinking that we looſe our tyme, may giue ouer this holy exerciſe.

You muſt therefore perſeuer in it, and grow deafe to thoſe temptations of the deuill. For if you perſeuer not, you will not arriue to enioye that crowne, and heauen, which ſuch as are proficient in this holy *loue* grow to obtaine, euen heere on earth. You muſt conſider and looke with a hundred thowſand eyes, that the end and ſcope of your *loue* bee to glorifie our Lord in whatſoeuer you doe. For ſoe great was the wrench

our *nature* tooke by the ſinne of our
ther in wholly procuring our owne
ſt and good that if you ſtand not well
e in the watch-tower, you will finde
tymes, that you doe but ſeeke your
euen in this very deuotion, hich pre-
wholly to caſt out *ſelfe-loue.* w And you
take your ſelfe in the manner, with re-
ig that you *loue* our Lord, after this ſort,
ſe you ſhall acquire great rewards in
n thereby, and becauſe your ſoule
ies much conſolation, and for other
ns, of proper intereſt, which though
be not ill, yet are they acts of *Charity*
h is imperfect.

You ſee heere in ſhort, the *Loue* of God,
h you are to carry in your ſoule; a *Copie*
at Originall which the Bleſſed Spiritts,
in heauen. It now remaines that I de-
to you, the loue of your *neighbour*, which
es out of this other profound *Loue.* The
my good ſiſter, which you muſt carry
our neighbour muſt bee, by *deſiring* and
all that *good*, which you ſee in
: becauſe thereby, our Lord God is
fied and adored. And the more that is
greater muſt your ioy be; as on the other
, any offence or ſinne which you ſhall
ouer in your neighbour muſt be abhorred
our ſoule, becauſe he is offended, whoſe
our and glory you deſire. And ſoe as I
d you that the loue of God conſiſted in our

applauſe, and *will*, that our Lord ſhould b
very thing which he is; and that the *loye* w
is taken thereby is a particular guift of
Lord; ſoe alſo doth the loue of your *neigh*
conſiſt in the application of your *will*, to
the good of your *neighbour*, which is to rei
in his true good, and to feele much griefe
the ſinne which he committs.

This is a very particular fauour of our L
which he beſtowes vpon whome he will.
that if you haue obſerued the matter well,
will haue ſeene, that the marke at w
both the *loue* of *God*, and of our *neighbour* ſl
tes is, that God may be glorified and adc
And heereby you will alſo perceiue how ſ
he falls of true *loue*, who greiues to ſee
neighbour growne vp apace, in deuotion,
vertue, conſidering that himſelfe is no
growne vp. For though it be true, that
true *louer* of our Lord, will not faile to c
a knife about him, which peirces him thro
at the very hart, becauſe he ſerues not
Lord ſo well as hee ought, and might; yet
lowes it not from hence, that, by ſeeing
ther ſeruant of God *thriue*, faſter in ſpirit
himſelfe, he muſt therefore be ſorry for i
diſmayed by it. But rather, the eaſe, and c
fort, which is to ſerue you for a remedy ag
that much greife, which your ſoule recei
becauſe your ſelfe doe not ſerue our Lord
well as you ſhould, muſt be to conſider,
though you (through your weakenes) doe

that, to which you are obliged, yet there are others, who comply with that very thing, which you desire; which is, greatly to glorifie, and serue our Lord.

But as for that other kinde of dismay, to which some are subiect; I conceiue that it growes but from selfe-loue, for it is certaine, that if the end why a true louer of our Lord, desires much to serue him be, that his God may be honoured, and glorified, (who is glorified, as well by the sanctity, which is in the soule of another, as if it were in his owne) it followes, that he is to haue much *ioy*, to see that others goe increasing in the seruice of our lord, though it be true on the other side, that he may be in paine, because he serues him not soe well.

You see heere my good sister, what that is to which you must attend, in this paradise of the *millitant Church*, (where our Lord placed you, when he called you to his loue, and to his grace) if you will also goe on to enioye the fruite which is gathered from his hand, in the *triumphant Church* of his glory. In which I beseech our Lord, that wee all may glorify him, and praise him, and enioye him for all eternitie. Amen.

A letter of the Authour to a certaine poore man was called Iohn of God, *He was of* Grat *and begged almes for the poore, He animate to the loue and ſeruice of poore people; but yet that he muſt not forgett his owne particular tions.*

I Haue receiued your letter, and I will haue you ſay, that I acknowledge you for my *ſonne*. For if you ſay that becauſe are wicked, you deſerue it not; for the ſame ſon, I deſerue not to be your *father*, and th fore I may ill deſpiſe you, who am my more worthy to be deſpiſed. But ſince our houlds vs all for his, though we be ſoe mi bly weake, it is but reaſonable that we le to be mercifull one towards another, & tha ſupport one another with Charitie, as he d

I haue my good brother a great deſire you ſhould be able to giue a good accounte that which our lord hath recommēded to For the good and faithfull ſeruant muſt lo to gaine *fiue other talents*, to the *fiue* which giuen him at the firſt. That ſo, he may h from the mouth of our lord. *Reioyce thou and faithfull ſeruant thou haſt beene faithfull i few things which I haue recommended to thee, I will place thee ouer many.*

Math. 25.

You muſt take care of that which i

commended to you concerning others, in ſuch ſort, as that you forget not your owne ſoule. But yet know that the man, who of all others is moſt recommended to you, is your ſelfe. For it will profitt you but little though you ſhould drawe all the world, out of the durt; if, the while, your ſelfe remaine therein. And therefore, I once againe encharge you, that ſtill you ſeeke out ſome fitt of-tyme, wherein you may diſpatch your owne deuotions, and that dayly you heare *Maſſe*, and vpon euery ſunday, the *ſermon*. And eſpecially, take heede, that you conuerſe not much, with woemen. For you cannot be ignorant, that they be that ſnare, which the deuill ſetts, for the fall of ſuch as ſerue God. You know how *Dauid* ſinned, by looking vpon one of them; and *Salomon*, his *Sonne*, ſinned with many, and he walked ſoe farre out of his witts, as to *place Idolls in the temple of our Lord*. And ſince we are ſoe much more weake then they, lett vs be afraid to fall, and take warning by the misfortunes of others. Deceiue not your ſelfe with ſaying, *I deſire to doe them good*. For vnder the mantle of theſe good deſires, doe thoſe daungers lurke, when prudence accompanyes not the ſame. And God is farre from deſiring, that I ſhould procure the good of another, with the Spirituall hurt of my ſelfe.

2. *kings* 11.

3. *Kings* 11.

Concerning thoſe temporall neceſſities to which you are ſubiect; I haue already written to you, that there is euery where ſuch abundãce of wãts, as that when we aske any releife, they ſay

that they haue enough more neere at l
whome they are to remedy. And I though
my Lord the Duke of Seſſa had ſent you
which might ſerue the turne, becauſe they
me; you had ſollicited him for ſome relei
he haue not done it, deſire it of him a ſe
tyme, for he will ſend it. He loues you m
for the care you haue of the poore, and if h
not, our Lord will prouide, though hee
you ſtay a while.

I haue reioyced much in the charitie w
you haue found, in that other houſe, wh
you ſpeake. Returne my ſalutations to
who ſent them by you to mee. And beca
am now in my iourney, I write noe mo
this tyme; but onely that you muſt remai
fixed in *Ieſus Chriſt* our Lord, who will pr
and fauour you. And that you looke we
your ſelfe, and that the deuill may haue
cauſe to reioyce by hauing induced you to
ne, but that God may take delight in your
nance for that which is paſt, & in your am
ment for that which is to come; And ſoe
holy ghoſt be with you. Amen.

ter to one whoe had some desires to serue God but t the courage to beginn. He animates her greatly confide in God. He teaches her how to loue certai- per sons who had offended her, and hee giues re- edies both against scruples, and vaine glorie.

loe much reioyce, at the holy desires which ou haue to please our lord, but I am in pai- to consider your pusillanimitie, in execu- the same. For I hould it to be a strange ill g, that one should presume to remaine in anitie of this life, and not presume to ad- ure vpon the making of a new match with , confiding in the same God. For what as there euer, since there were such things e world as men, who hoping in God, and uring to liue according to his comaund- s, was forsaken by him? whoe euer in- d him, with an intyre, and perseuering , and was not heard by him? Nay he goes ng vs, and inciting vs to serue him. What bilitie therefore is there, but that since he od, and true of his word, he must come to meete, and cast his armes a bout our es, an doe vs fauour, when we make to- s him. He wil, infallibly he wil, and that nparably more completely; as S. Paule nes, then we know how to thinke. inne you seruant of God, cast your selfe

Heb 9.

vpon him, and confide, that he whoe gaue the deſire, will giue you ſtrength to worke courage to make an end. For he calls not v ſuch as ſleepe to wake them, but to the end he may doe them many fauours, when the awake. Beginne with diligence, and feru yea and with a kinde of ſtrife; for there is a worſe thing then a faint beginner, whc takes much care to regale him ſelfe, & to tent the world. Shut your eyes, againſt humaine prayſes, & diſpraiſes, for you quickly ſee both the prayſer, and the pra turned in to duſt, and aſhes, and him alſoe v is honoured, and diſhonoured. An wee all be preſented, before the tribunall of lord; where *the mouth of wickednes ſhall be ſto* and vertue ſhall be highly exalted. In the ne tyme lay you faſt hould on the *Croſſe*, & low him whoe was diſhonoured, and lo life vpon it for you. And hide your ſelfe in wounds, that when our lord comes for he may finde you there; and may beautifi with his graces, and may giue him ſelfe tc as your reward, for hauing left all things your ſelfe with them for his ſake.

But ô how little doth he leaue, who eue ues all! ſince he leaues but that which he quickly leaue whether he will or noe, ye euen the enioying it, is a great miſery; ſin that which is not God, is but waight, anc row to the ſoule. God onely, is ſufficiēt for open therefore your hart, and enioye hin

finde him more ſweete, & much more full
ue, then you could haue thought.
ometymes I wonder within my ſelfe, to
ee how one either doth or can wiſh ill to
her, ſince Chriſt our lord is in the middeſt
'eene them both. How can he be diſguſted
the body, who loues or ought to loue the
doe you not know that when our lord
rom death to life, & appeared to his diſci-
he *placed him ſelfe in the midſt of them*, and Luke.
it the head or els where. And this vpon 24.
reaſon, but to make vs vnderſtand that
in the midſt of vs, and that we cannot doe,
r euen deſire to hurt any body, but that
t muſt paſſe through him. He who loues
is neighbour, loues not Chriſt our lord,
s for him whoe loues not Chriſt our lord
re better for ſuch a one not to haue beene
e, ſince he arriues not to know for what
as created, which was to loue our lord.
nceiue that your neighbours are a certaine
; which meerely cõcernes Chriſt our lord,
hey are his Images, and the creatures for
h he gaue his blood. And therefore ſay,
ſhall I wiſh ill to him, whom my lord loues?
ſhall I be able to deſire death to him, to whom
'd will giue life. My lord dyed for thoſe perſons,
ould yet againe returne to dye for them, if it were
full; and ſhall I then faile to loue that man, who
much beloued by him? what doth it import mee,
doe me ill offices, for I loue them not for what
re, nor for any thing which they doe to mee;

I loue them for Christ's ſake, and what then ha
ill deedes to doe, towards the making me take t
from them, which I carried to them, for Chriſt
I beſeech God they may be great in his preſence
they may enioy him, and be them that ſoe the
be more temples, wherein my lord may dwell
ſoules which may praiſe and ſerue him, an
harts which may loue him, for he deſernes th
And whenſoeuer you ſee them ſay. *O lo*
thou poſſeſſe thoſe ſoules, and lett them be onel
O lord lett them enioye thee, for thou haſt a m
cõmunicate thy ſelfe to all. O lord they are ſo
Images of thee, make them like to thee more an
& both to them & mee, & to all giue pardon, g
glory. If your tongue will not ſay this,
your ſpirit ſay it, and lift vp your hart
lord, demaunding ſuccour of him and
O lord for thy loue and not for theirs, and b
and little, you ſhall finde your ſelfe in
And if there chance to be any warre, b
ouercome therein, and doe not ſay, or d
thing which may be againſt their gooc
conſent not to any thing in your hart
be of diſaduantage to them.

The ſcruples cõcerning your cõfeſſion
temptation wherewith the deuill tormẽt
& depriues you of the ſweetenes of your
and leaues you without guſt in the thi
God. For the creature who is ſcrupulous
fit either to loue God, or to confide in hi
doth he like the way which God hould
him, and then he goes to looke other

n may pleaſe him ſelfe better, becauſe he
s not that, in Gods wayes, which giues
ruſt. And this ſcrupulous perſon hath the
of all, for he raiſes the ſtorme, where the-
s a calme, and hee found it in his owne,
and not in the way of God, which is very
th and plaine.

:e you a Ieſt of ſuch things, & ſubmit your
to that which, your ghoſtly-father ſhall
ne; & be not carryed away with ſcruples,
/ith your owne conceipt, but ſay, *my lord*
s not ſcrupulous, I doe that which they comaun- Iohn. 4
in his name, and I am to accounte to him for Pſal.
ore. Shall I be plaine with you make haſt, 17.
: haſt to loue, and theſe ſcruples will fall
, which riſe but from a fearefull hart.
rfect loue caſts feare out of doores Pray to our
& ſay *Deus meus illumina tenebras meas.* And
de you in his mercie, that ſeruing him he
:e good to you, and will dayly be giuing
o vnderſtand your faults, that you may
l them.

/ould alſoe haue you laugh at the tempta-
)f *vaineglory*, and ſay to it. *Neither will I doe*
r leaue to doe it, for thee. O lord to thee it is,
offer what ſoeuer I can doe, or ſay, or thinke.
when, vaineglorie comes againe, ſay to
s. *Thou comeſt too late, for it is already giuen*
l. It is a good aduiſe, that beginners are
e nothing exteriourly which may ſeeme
of much ſanctity, for being younge and
:r and all their buſines being but yet in

flower, the winde will doe them hurt; better for them to hide their graces, shew them. And soe must you doe for as possibly you can; and that which you conceale, doe freely and without fea straite cast vp your hart to our Lord, *Non nobis Domine, non nobis, sed nomi gloriam.* Or els you may say, *Gloria P. Filio, & Spiritui sancto.*

And for conclusion, I recommend that you cast all that out of your hart, not God, and that in this world you l res, sollitude, humilitie, and penance; your eyes be euer turned to our Lord, *feete may be deliuered from the snare.* Put of God in practise, and you shall see will sweeten your way, and how cast your enemies vnder your feet by working you shall grow to vnderst which you knowe not how to conceau by speaking or hearing. For in this way these tepid and talking people learne lit they whoe are diligent in putting the l worke learne much. Our Lord *Iesus Ch* before you, follow him heere with your and one day you shall be with him in he

Letter of the Authour to a freind whome he animates to ſerue God in good earneſt. He shewes the vanity and miſery of the world, and the happines which is obtained by ſeruing God.

S he, whoe hoping for the good ſucceſſe of what he deſires, reioyces when he ſees ıe likelyhood thereof; and although that lyhood be not very great yet it giues him little ioye, through the exceſſe, of his deſi- oe my ſoule is filled with comfort by your :er; for me thinkes the wordes conteyned cin, giue me a hope and taſte of ſomewhat ch hath reaſon to make mee gladd, and ch if it might once take full effect, would de a ioy in mee ſoe very great, as would be alled by few others.

My good Sir, I deſire to ſee that ſoule of rs vnbeguiled and diſcharged from the ıy vanities, which are affected, and frequen- in this world; and that you would beleeue h a faithfull hart, that your true repoſe con- not in any other, then in him whoe ted all things, & that you would goe vp downe full of care, in ſearch after this *good*, be ſoe wounded, with the loue of him, that

all this world, with the beauty and flower t
reof, might ſeeme but a ſmoake to you, wl
vanishes, as a shaddow which hath noe bi
or body, and indeede a meere deuice, hoi
make men fooles, working ſuch as loue it
be the enemyes of God, and to preferre the t
porall before the eternall.

Was there euer ſeene any miſcheife ſoe g
as this? was there euer ſeene, any exchai
ſoe pernicious as this? where are thoſe e
which ſee not this? and that hart which
noe feeling of this? And yet ſoe great is our f
tie, that if Chriſt our Lord did not awak
and make vs vnderſtand this truth, it woul
noe more poſſible for vs to be deliuered fror
rour, and deceite then it is poſsible, in n
for a blinde man, to ſee, or a dead man, to
O thou miſerable man, who art worthy t
lamented with a flood of teares! who ar
vehemently inclyned to that which hurts
moſt, and yet conceiueſt withall, that it is
for thee. Thou thinkeſt that all hath gone
and that thou art growne happy, when the
accommodated with the things of this life
thou haſt hardly any feeling, nor doeſt
thinke it worth the lamenting, to be in er
with almightie God. Thou knoweſt ho
regard, and valew the honour of this w
which paſſes away, at ſea-full ſpeede, ye
euen whileſt it laſts, it makes not the owne
reof, one haires bredth the better, in the
preſence of God; and thou haſt noe care

:r thou be honoured or dishonoured, in
art of that diuine Maieſtie. Thou feareſt
ttle affront, which heere may threaten
ut thou ſeekeſt for noe remedy, againſt
ge affront, which is reſerued and threat-
:he latter day, to all ſuch as shall not haue
onour to our Lord, with a liuely faith,
e obedience. Thou makeſt much account
elfe, and little of almightie God, for thou
t thyne owne will, in diſpight of his.
ıy trifle which concernes thy ſelf, offends
uch; and, the while, thou haſt noe care at
that which highly concernes the honour
l. Thou liueſt after thine owne fashion,
ou maiſt be wholly miſerable; and thou
ot as God would haue thee, whoe is fu-
felicity.
ıe of theſe two things is infallibly true.
that the light of the holy ghoſt, muſt be
hich vrges & enforces this blindnes vpon
ıich cannot be, or els, that the great tor-
which is prouided for ſinne will, one day,
he eyes of ſuch deceiued perſons, when
vill be noe remedy for their miſery. For as
ɔory faith, *The eyes which ſinne shutts, paine*
And therefore Sir, if you loue your ſoule,
feare almightie God, if your hart be not
t, looke carefully vpon the shortnes of
e, and how many you haue knowne, whoe
well accommodated and ſupported heere,
ıath commaunded to goe hence, and that
ith ſoe much contentment and ioy, as they

would haue wiſhed, but complayning th
world had deceiued thē, & that for loue th
they had neglected the ſeruice of our
That which they were, wee are, & wher
be arriued, we ſhall arriue, and the ſame
muſt receiue vs all, & conuert vs all into i

For what therefore doe we ſtay? By
are wee deteyned? What is that, which
ues vs, and makes vs ſoe profoundly car
of a buſines which ſoe highly imports?
makes vs thinke that it concernes vs
notwithſtanding that noe other thing im
vs at all, in compariſon of this? A
wee ſhall confeſſe, that we hould it
highly important, why then doe wee l
ſoe little for it? why doe wee ſpend ſo
howers about it? Why doe we try ſoe few
cluſions to obtaine it? why doe we ask
little aduiſe, how we may contriue it: Is i
ſon that any little fitt of tyme, which we
ploy about this buſines, ſhould ſeeme ſoe
a matter, whereas yet wee neuer thinke n
and be neuer weary, how much ſoeuer tyn
ſpend vpon the buſines of this world? l
queſtion be moued, about expence to be
vpon ſome preſent occaſion of vanitie,
magnificent are we wont to ſhew our ſ
but how miſerly, on the other ſide, in any
which it concernes vs to doe for the hono
God, and the good of our neighbours. I
former caſe noe conſideration is had, eitl
children, or prouiſion otherwiſe for the h

but all that, is laid aſide, for the reſpect which is had to ſome curioſity. But in the latter, ſuch a heape of conſiderations, & reaſons are brought into diſcourſe, as ſerue to ſhutt the purſe, and to tye vp the hands from that good worke.

But what ſhall I ſay of this other proofe of our frailty? Our whole life proclaimes with a loud voyce, that wee value the preſent world, more then the future; the exteriour, then the interiour; riches, then goodnes. For that thing doe we loue beſt, which we deſire moſt to obtaine, when we want it, and which we labour to gett with moſt anxiety; & wherein wee ioye moſt when wee haue it, and for which wee ſorrow moſt when wee looſe it. And if the caſe arriue, wherein we muſt looſe the one or the other, we put our good conſcience in hazard, for putting that in executiõ, which the honour, or profitt or pleaſure of this world ſuggeſts.

The day will come, and that quickly, when thoſe worldly perſons will finde themſelues ſtraungely diſappointed, and hauing loſt all their labours, and leauing the fruites heereof behind them, they ſhall be preſented all naked and poore, and in the extremity of confuſion, before him, who ſent them hither, not to the end that they ſhould goe fooling after vanities, but that they might paſſe through theſe temporall things, without ſtaying or ſetting their harts vpon them, and that hauing their bodyes heere vpon earth, their ſoules might be aſpiring to heauenly things. And that though they

liue in flesh; yet they should not liue according to the desires thereof, and though they dwell in the world, yet not to haue the conditions of the world; but that like children who imitate their father, they might be pure and true, and pious, and humble, and meeke, and that they might seeke after the glory of God, & the good of their neighbours.

What will hee be able to doe at that day, who shall not haue performed the thing, for which he was sent, into this world? what will he be able to doe, by whose thought it hath not soe much as passed, that he must once beginne to attend to it, but who forgetting the purity, and perfection of a christian life, whereby hee was to imitate almighty God, hath defiled himselfe, in the mudd of earth, and hath proceeded like some foolish boy, who, being sent about busines, would needes stay to passe his tyme, and play with other boyes; or els loyter for seeing of some vaine show, and neither did that which he was commaunded, nor soe much as remembred where about, he went, till returning home at night, without any answeare cõcerning his busines, he is receiued with reprehensions, and stripes, by him who sent him.

Let vs awake, whilest wee haue tyme, and lett vs haue an eye to that which imports vs most, and which is to last for euer. And lett vs leaue vanity to vaine persons; for both it, and they shall perish. Let vs raise our eyes towards *him*, who gaue vs the *life* and *being*, which wee

haue; and afterwards gaue his owne life, to the end that we might not looſe ours. And with great labour he taught vs the way, whereby we were to walke; and by a death which was full of torments, and reproaches, did he encourage and ſtrengthen vs towards the purchaſe of vertue; and he obteyned grace for vs, whereby we might be able to ſerue, and pleaſe almightie God.

Lett vs ſearch into the moſt hidden corners of our harts, and lett vs cure that in it, which is wounded. Lett vs vntye the fetters of our ſinnes. Let vs procure to redreſſe our ſelues in that which giues vs moſt cauſe of feare. And let vs appeaſe the clamorous remorſe of our Conſcience, with doing that which God commaunds by the Dictamen thereof, that ſoe all things being once well ordered, and agreed, we may like true and watchfull ſeruants expect the coming of our Lord, and that we may be found *with tapers lighted in our hands, and with our loynes girt*, and that we may heare that ſweete word. *Reioyce thou good and faithfull ſeruant, whoe haſt bene faithfull in leſſer things; I will place thee ouer greater. Enter thou into the ioy of thy Lord,* Luk. 12 Matth. 25.

That is the daye for which good chriſtians hope, and in cõtemplation whereof, they, who liue heere in paine, doe in tyme paſſe through it, with much patience. And this expectation of that crowne, giues them hart, to endure the combatts of this world, and of the fleſh. Making election of abaſement heere, for that eter-

nall aduancement; and of this ſhort lamentation, For that delight, which ſhall haue noe end; of looſing their will heere that they may haue it euerlaſtingly vnited to the will of God, in heauen. Where they ſhall haue nothing which may diſguſt them, but all that ſhall be done, which may content them. For they ſhall poſſeſſe almightie God, as their moſt rich treaſure, in whome is conteyned all Good.

If our Lord haue yet begunne to viſit that ſoule of yours, you will vnderſtand what I ſay, and you will profitt by it. If not (which God forbidd) it will be but the hearing of a ſtory, which is inſtantly forgotten. I deſire that Chriſt our Lord, may be the *Loue* of you, and of my lady your wife, whoſe deſire to ſee mee, I pray God reward. But thinke no more of your coming this way, till firſt God ſhall haue ſoe diſpoſed, that I may goe thither to you, the rather becauſe I alſoe deſire, that it may be ſoe.

ter to an afflicted lady whose sicknes hindered taine deuotions which shee had beene wont to e. He teaches her how to finde peace, and true ose which is noe where but in God. And of the eat care, wherewith she was to prouide that e forbearance which she vsed of her exercises of rit in her sicknes, might not proceede from iditie.

HE best comfort in those afflictions which come vpon vs against our will, is, not to haue committed any fault; which t occasion their coming. For a conscien- hich stands right, will easily beare any ght which you can lay vpon it, but to a cience which is impure, any little burden ollerable. If men knew as well how to e the meanes of true repose, as they know to desire the thing, they should enioye it, not remaine with the sole desire thereof. the expresse lawe of God, that they who desires of any other thing then him, shall biect to torment, whether the thing be ob- ed or not obteyned. For supposing the g be had which they desired, yet can they compleately enioye it, through the remor- hich their conscience brings, and if it can e had, they are racked by the delay of the g desired.

The pure desire of God, is very contrary
Psal. 104 to this. For if *Dauid* say, *Lett the hart reioyce, which goes but euen in search of God*, what kinde of thing will it be to finde him out? If the hunger of seeking giue them ioye, what will the being satisfied, at that table, doe? He therefore who desires to finde peace, and true repose, must resolue to forgoe his owne appetytes, & must boldly and faithfully lodge himself in the will of our Lord; and soe he shall neither be tumbled vp and downe in the darke, nor be afflicted otherwise, by the arriuall of strange euents.

But who will now procure that the sonnes of men may attend to that, which God exacts
Psal. 4. at their hands? *How longe will you be heauy harted, and loue vanity, and seeke after lyes?* who shall vnbeguile such men, and free them from their blindenes as goe seeking peace and finde warre, yea and by the same way wherein they seeke it, they loose it. Let the whole world vnderstand once for all, that as there is noe more then one God, soe is there noe more then one true repose. And as, without the true God, there is noe God; soe out of his repose, there is noe repose. *Certainely the mountaines were lyers, and soe was the multitudes of the valleys, and onely in our Lord God there is true saluation.* This say they, whoe after they are well wearied vpon the experience of their owne vaine desires, arriue to know at length, both what God is, and what hee is to them who seeke him.

Madam, we haue not in our house a bitt of bread,

;which wee may giue our freind to eate,
is coming from abroad vnleſſe we goe
w it of our neighbour, who is God made
and one who withall is ſoe neere vs, as
e is our head, and both our *father* and our
r. He who will lift his eyes vp to him, and
id vpon his hand; he who will be a beg-
his gate; he who will be in deſire of him
rowe euen faint through hunger after,
ſhall be refreſhed by the aboundance of
which doth as farre exceede the ſatisfa-
which creatures giue, as God him ſelfe
des them. But out of God, lett noe man
me to haue any hunger. For as *S. Auguſtine*
where ſoeuer flesh and blould ſhall expect to fin-
dlnes amongſt the creatures, it will finde it ſelfe
ed. Soe that a man may vnderſtand by ex-
ice what difference there is betweene the
tour and the creatures, and ſoe being vn-
rom them, (ſince in them he found not
he ſought,) he may goe at laſt with an in-
iart to him, who alone is able to impart
to the ſoule, then it is able to receiue.
ladyſhip muſt not therefore be carryed
; by that great errour which yet is imbra-
y many great ones of this world, who are
tily affected to their owne will, and who
nd with particular appetites, and who
te belike, that they are to abound as much
then others, in deſire of things, as they
eere of more eminent ranke & ſtate; but
ty part I ſee not what they gather from

hence, but greater torments. For after the
of the desire, is the paine. And as S. Bern
saith, *Let our proper will cease, and there will*
more be any hell. And soe wee may say, let
proper will cease, and there will not be in
world, either any sinne or any sorrow.
that which comes to vs, is not, in it selfe,
thing which giues vs paine, but the con
of it, when we would not haue it come.
therefore doth God require our harts of
that soe hee may free them from many mise
and may giue vs in exchaunge, his ov
which is peaceable, reposed and Ioyfull i
bulation. And a grosse foole is hee, whc
rather liue in his owne straitnes, then in
latitude of Almightie God; and who ha
ther dye in himselfe, then liue, in life. A
at any tyme, or in any thing, we haue
mitted this sinne, and haue enlarge
raynes to our owne desires, let vs hu
our selues before the father of mercies
knowledging our sinnes, and hoping for
don at his hands, and taking that paine w
grew vpon vs, by the inordinatenes of ou
petite, towards the discounting and dis
ging of our fault. For by this meanes, G
wont to take away our sinnes like one
should take the boughes or branches of
and setting them first on fire, should apply
afterwards, to the tree it selfe, and soe bu
vpp, by the rootes.

Much better it is for a sinner, tha

ſhould grow into paine by occaſion of his ſinne, then into peace and reſt. For as S. *Auguſtine* ſaith, *there is not a more wofull thing then the temporall felicitie of a ſinner.* And as for vs let vs learne heereafter, to giue all our deſires to God. And as a ſtone falls downeward, and as fire flyes vpward, and as euery thing in fine, makes towards his proper place; ſoe let our harts fly at full ſpeede, towards the center thereof, which is God.

Who would not be amaſed, to behould a great rocky Mountaine hanging looſe in the ayre, without falling downe to his proper place; and who will not wonder to ſee a hart which was created to repoſe, and reſt in God, detaine it ſelfe, in the ayre, and leſſe then ayre? Therefore whether it be that wee cannot take true reſt in any other then in God, or becauſe this Lord of ours, deſerues, of himſelfe, all our loue, (ſince he is the loadeſtone to which all ſpiritts looke) let vs not fall heereafter, into ſuch a folly, as that whereof I ſpake, lett vs not ſpott our honour, let vs not committ ſuch a treaſon againſt ſuch a lord, as that heereafter, any other deſire may enter into our harts, but of him, or for the loue of him. And ſoe will the ſadd cloudes of theſe vnprofitable hart-breaking melancholies, and theſe both vaine hopes & vaine feares fly from theſe harts of ours, & in their place a new morning will riſe, which will giue vs Ioy. For to ſee the light of heauē, is the cauſe of Ioy, but the blinde

Tob 5 man cannot discerne it. For this did *Tobias* say, *what ioy cann I haue in this life, since I cannot see the light of heauen.* It is a great truth, that noe man who is not indeede vnbeguiled concerning this world, can haue any true ioy of hart, for though he thinkes hee sees, yet indeede it is but a sight of earth, and not a light of heauen. But after this other sight a man growes cured at the very roote.

It will be fitt that your ladyshipp doe not thinke, to make the like exercises of minde, in the way of spiritt as before, now that you are subiect to an vnlike disposition of body. And many haue ignorantly afflicted them selues, for not hauing beene able to weigh, what their strength and state would permitt. It is cleere that with this condition of body wherein you are, you must not thinke of keeping the same method which you held before; nor doth our lord aske any such things at your hands, since his will is very wise, and tempered also with great mercie, and demands nothing of vs, but that, for which hee giues vs meanes; And not onely hee will not reape where he doth not sowe, but euen when hee sowes, he is content to reape lesse, then hee hath sowed. Your ladyship must not be discõforted for that which you are not able to performe, for you might as well put your selfe to paine, because you haue noe wings where with to flye. Doe not place the ioye of your hart vpon hauing consolation, or vpon making Prayer, but vpon the ac-

liſhment of the will of our Lord. And his pleaſure is, that the tyme which be- you ſpent in praying ſhall now be ſpent in iting, let it be ſoe in the name of God; and iis contentement be ours, and lett vs more me that he be pleaſed, then we would to :ſſe heauen and earth. And if we be trou- with any ſcruple, that ſuch or ſuch a pu- :ment came to vs for our hauing com- :d ſuch, or ſuch a ſinne, and that God :iſes vs now for the thing which wee inor- :ely deſired before; in that caſe, what haue ore to doe then to caſt our ſelues at his , deſiring both correction and pardon. And ord will either giue them both, or els the on, without the correction, but neuer the :ction, without the pardon, if the fault be ur owne. We muſt therefore take any tri- tion, as an carneſt penny, or introduction ace; and prouided that there may be peace 'eene God & vs, let any thing come which ill fend.

e onely thing wee haue to feare in this caſe, h is leaſt wee ſhould ſlubber ouer our ne- nces, vnder this occaſion and pretence, of, *doe noe more*. Wee muſt heere looke vpon elues with many eyes; for this EVE, which within vs, is ſoe deſirous to be cheriſhed, egaled, and to be walking vp and downe arden, and to be eating of the forbidden :, that ſhe wants not a thouſand inuentiõs ake reaſon beleeue, that ſhe demaunds not

any thing of ſuperfluity, but of meare neceſſitie, and ſhe is in a mightie chafe if they beleiue her not. Madam there is neede heere of two things; The one that when wee clerely ſee, that wee are able in ſuch caſes, to performe our ſpirituall exerciſes, wee muſt not omitt them, by any meanes. Be not faint in labouring for the loue of our lord, ſince true loue knowes not, what it is to be remiſſe, & as you are to be compaſſionate, & pious towards your beloued, ſoe are you to be ſeuere, and nothing delicate towards your ſelfe. Your ladyſhip ſhall doe well to call to minde, what heroicall acts the loue of Chriſt our lord hath wrought in this world, in thoſe harts where it hath dwelt. It hath made them endure priſons, torments, diſhonours, and that with much ioy, whileſt the great worth of the *beloued* hath beene placed before the eyes of the *louer*. And ſince it hath wrought ſoe great effects in others, let it not be ſoe weake in your ladyſhipp, as that it cannot enable you to paſſe through a little affliction, for the pleaſing of ſoe high a Lord; by whome you ſhall be ſoe much the better accepted, as you ſhall come to him with more affliction. Yet ſoe, as that our Lord is not deſirous of our paine, but onely of our loue, but yet it is ſtill true withall, that the truth of loue is hardly knowne, but in ſomewhat which puts vs to paine. *For the freind who ſtands faſt in tyme of tribulation, he is the true freind indeede.* And though God doe well know, what wee are, without

Eccl. 6.

g any particular experiment, yet he loues
: vs, that wee may know it too; that
e may haue comfort in finding our ſelues
ll to him, in point of loue; and ſoe may
hope, that wee ſhall goe to enioye our
d for *Patience breedes Hope*, as S. *Paule* Rom. 5.

· that this muſt be your method, till you
erfect health, that when you are free
our vomitts & paines, you may exercice
inde in ſpirituall things; and at thoſe
ou muſt alſoe beſeech our Lord, to giue
ht to know, when it is the flattery of
d blood, and when it is Iuſt neceſſitie,
hinders you. For he who vſes the
:dge well which he hath, ſhall obtaine
or that which he knowes not. But as for
, with what face can they aske new
ſince it may be anſweared them thus,
reſt thou to know further, what my will
ſure is, ſince in that which thou knoweſt
thou complyeſt not. And when you are in
e, though it bee not much, let your
ſoe bee in ſome exerciſe of ſpirituall
though it be not much, nor with
ttention, but onely recording your
, and preſenting your ſelfe before
rd. And by this, and withall by not
your hart ſincke (for euen the very
the ſoule conſiſts in that) your la-
all paſſe on, vntill that God prouide
ſe.

Iohn. 4. The woman of *Samaria* asked wher to pray, and our Lord anſweared her, *t euery where to be done, and that in ſpiritt.* is the chriſtian to doe, who in all his w to pray to our Lord, not in the mount the temple alone, but in eating, drin ſleeping, in health and in ſicknes, ref to God, and ioying in all things becau ceiues them from that holy hand.

Your ladyship is to haue great ca you ſtraighten not the goodnes of God is immenſe. Doe not thinke that yo ſeeke him, and to finde him but onely i expreſſe place, or determinate worke euery where, and you are with him, a ſeeke him euery where, you shall eue *Sap.* 7. be ſure to finde him. *I reioyced (ſai man) in all things, becauſe this wiſedome fore mee.* And ſoe doth hee alſoe reioy in all things behoulds God, perforn which he commaunds, and euer ke hart in attention towards him, and contrary flowes ſadnes, and diſguſt iection of minde, which is a thing to ded, with much diligence. For (as it is *Eccl.* 30. *There is no profitt in ſuch ſadnes.* Nay much hurt both to our body & to c and to our neighbour. Whereas ioy, fort giue ſtrength, and perſeuerance i ſpirituall enemies grow ſadd, it che ſpirit of God, which dwells in ſuch ſeruants, *For his ſpiritt in cheerefull.*

ſides this, your ladyship shall doe well
:eiue the *Body* of our Lord, now and
And ſince the lodging which he takes
ş in the hart, you are not to be in paine,
ıat your body is noe better. And though
may be ſome impediment, why wee can-
abour, yet there can be none, why wee
not *loue*. So much the more muſt wee loue
ord, becauſe hee is both omnipotent, and
leſirous to giue ſtrength to that hart which
s to loue him, for this tends to the accom-
ıent of that very thing, which he likes
ıf all others both in heauen and earth, and
s *Lone*. Wherewith I deſire that your lady-
may ſoe abound on earth, that you may
ue to be lodged neere our Lord in heauen.
n.

A Letter of the Author to a Lady, whome greately in charge, and who feared, her be troubleſome to him. He takes all fea her, and animates her to perſeuer in the vertue, which she had begun; and adu to the ſeruice of her neighbours, as a goo nes, whereby she might obtaine the g Contemplation.

IF you knew how great ioy I haue my ſoule, by your letters, I beleeue you write often to mee, how carefull ſoe deuill might be, to diſcourage you. And knew how great fauour you doe mee, in l me ſee, that you are cõfident of my truth t and if withall you would be pleaſed to tryall of mee, I beleeue you would caſt a great number of thoſe imaginations, whi deuill brings to you, about the makin thinke, that you are troubleſome to mee. my part, haue not taken vpon me ſo in ieſ charge of you, which our lord hath put in hands, as that any difficulty could ma weary of it, how great ſoeuer it might be how much leſſe can I bee weary, wh thing it ſelfe is not painefull to mee, l lightfull. I beſeech you, for the loue of ou that you will aske him, whether I loue noe. For I hope for ſoe much fauour hands, as that he will tell you I doe, fora

as he is a freind of truth, and hee knowes that the thing, indeede, is ſoe. Doe you not already vnderſtād, that this is but a tricke of the deuill, whereby he would pull downe weake perſons? Doe you not know, how much hurt this conceite doth to ſome of your neighbours, when they beleiue it? you know well enough, how to chide them, who will not conceiue, that they are beloued by their freinds, and how to take the part of ſuch as are abſent. But now why take you not that counſaile for your ſelfe, which you giue to others? why will you needes tire me out, with your incredulitie, as others doe? For the loue of him, who was crucified for vs, let not things paſſe in this manner; but be confident that our lord loues you, and imparts true loue to mee, for the doeing of all that, which is neceſſary for you; & that this muſt laſt till you ſhall haue gayned the crowne, to which our lord hath called you: which is not to be any little one, nor doe I finde in my ſelfe, any little ioy, that I am helping you to gaine the ſame.

You muſt alſoe forbeare, both to ſay, and thinke, that the ſtate wherein you are, is a ſtate of condemnation. For that is a meere temptation of the deuill, who deſires nothing more, then that you may leaue your manner of life, that ſoe, he may carry you away with him. And if it ſeeme to you, that you haue not that *recollection*, which you ought, for my part I am glad that you deſire it, and ſigh for it. But

yet you muſt not doe it ſoe, as withall to conceiue, that you are not pleaſing to God, in doeing what you doe. Many tymes men ſerue God more, whilſt they haue noe recollectiõ, (ſoe that yet withall, they procure it), then with hauing it. For ſometymes, yea and many tymes, the pleaſure of God is that, to the end wee may vſe Charitie to his children, we ſhall forſake the ſweetenes of attending to himſelfe alone. And the *Patriarch Iacob* was enamoured of *Rachell*, who was faire, & he ſerued ſeauen yeares, that they might giue her to him, for his wife; and at the end thereof, they gaue him *Lia*, the ſiſter of *Rachell*, againſt his liking. And when he complayned thereof, they tould him, that it was not the faſhion of that country, to beſtow their youngeſt daughters firſt, as he deſired. But they wished him to marry this other at that tyme, and that if indeede he loued the yonger as much as he ſaid, he ſhould labour ſeauen years more for that, and then they would alſoe giue her to him, and this hee did, and ſoe he obteyned her.

Gen. 29

Hee who hath a minde to giue himſelfe, as it were, in marriage to the beautifull *life of recollection*, and *deuout práyer*, deſires that which is very good. But he muſt beſtow himſelfe in marriage, to the *life of action*, and labour. And firſt hee muſt employ himſelfe vpon the good of his neighbours, and afterwards by perſeuerance, he ſhall obtaine the other, when our Lord ſhall finde it fitt for him. But in the meane tyme hee is contented with vs, if we will ſigh for this, and if we

ttend to that. Neither is he in the right,
is gladd of buſines, and imployments; nei-
ɾet is that other in the right, whoe when he
he middeſt thereof, goes ſtill complayning.
ne alone complyes with that which God
nands, whoe beſtowes his hands, and wor-
pon the ſeruice of his neighbours; and his
es vpon the ſeruice of our Lord, with more
lection. Yet ſtill I ſay, not ſoe farre, as that
leſire muſt make him complaine, or be diſ-
d. But he muſt haue patience in his buſines;
n his deſire and loue, he muſt haue quietnes;
ands in one of them, and his eyes, vpon the
. He obeys in the one, and he ſues for the
. And as I haue ſaid elſe where, God ſerues
elfe of ſome, in the firſt *life of labour*, rather
in the ſecond *life of repoſe*, becauſe wee vſe
guiſe that deſire, which indeede we haue
at liberty, and to follow our owne will, &
o be put to endure the impertinences, and
ions of others, vnder the colour of giuing
elues to *Contemplation*.

ur Lord therefore, who knowes ſoe much
r, then our ſelues, what is good for vs, and
hat the deſires of our hart ſome tymes are
; as I haue ſaid, hath care to conduct our
ccording to that which he iudges to import
ɔſt. And ſoe, his ſeruants muſt yeilde obe-
e to him and accept of that, with thankes-
g, which he imparts. And if any man con-
, that the employment which he hath, is
; but that hee, for his part, is weake, and

that he ſerues not God therein ſoe well a
ought, or as he would; I acknowledge th
ſaith true; and I deſire, that he will beleeu
ſay ſoe ſtill. For woe be to that ſoule, w
preſumes to thinke, that he may conteſt
God, any other way, then by beg
mercie.

Know you, your ſelfe, for wicked,
God will wrapp you vp warme in the m
of his goodnes, and mercie. And euery
he will growe, in doeing you greater fau
And conceiue, that (ſuch as you are
now,) our lord vouchſafes to like, and
you, but ſoe that you muſt continue i
warre without turning your backe to his
uice, and then youſt muſt eſteeme that
hee and I are contented with you. And
both your father who is in heauen, and
ſpirituall father who is on earth, are conte
with you; you muſt alſoe be contented
your ſelfe. Not ſoe, as that you may giue
to proceede, and profitt in the ſeruice of
lord, but that you may not be diſcourage
diſmayed, in the manner of life which
you hould. And doe you alſoe confidentl
leeue, that our Lord is ſerued, by your ab
where you are; and this I declare to you,
name; and that he will comfort you muc
vouchſafe to doe you very great fauours.
remember this word well. Be faithfull to
and turne not your backe towards him. B
ue not the counſaile of the deuill, nor y

and bloud. Be bould to truſt, and to offer ſelfe to dye for God; rather then to for-: what you haue begunne. For you ſhall ely ſee, how well God deales with them, ſtand faſt in fighting for his honour. The ghoſt be your conſeruer, and cõforter. :n.

Letter to a deuout freind of his, wherein he shewes how weake, man is without God, and how full of ſtrength when he is placed in the hidden part of his face, and what this face is.

HE peace of our Lord be euer with you. Soe great is our weakenes, and ſoe craf-ınd ſtrong are they who wage warre a-ſt vs, that it is noe maruaile, if ſome ty-we be ouercome, but it is rather ſtrange e ouercome at any tyme. Or rather in very le wee neuer ouercome, but Chriſt our ouercomes in vs, who is the *ſtrong lyon* ıda, and whoe if he ſhould leaue vs, *Apoc. 5.*

Pſal. 17. *we were inſtantly to be ſwallowed vp*; as ſaith. But he forſakes vs not, becauſe h vs, and *eſpecially ſuch as place their hope in* the ſame *Dauid* ſaith, *Thou art the defende ſuch as hope in thee.* And if at any tyme he hi ſelfe from vs; it is not becauſe he depart like a Iealous ſpouſe, *he ſtands looking thr cranyes*; to ſee what that ſoule is doeing he hath abſented his imbracements fro Eſpecially he conſiders, if the ſoule haue l confidence, which his deſire is may rema rooted in our harts, that noe winde of te may pluck it vp, but may rather ſtrength ſettle it, beleeuing that how much more tempted, ſoe much more we are beloued l and how much more we are perſecuted enemies ſo much more are we cherished mighty God, whoſe care and vigilancy is i parably more for our defence, then the ſt of our enemies can be for our preiudice cauſe heereof is, for that he loues vs mor the deuill abhorres vs and he is more pow then our flesh is fraile, and he hath a bleſſ ce of retreate; wherein as in a moſt ſecur and as in the boſome of a mother, he giu bour, to ſuch as being wearyed with the t of tribulations endured for his ſake, h courſe to him. Of this *Dauid* ſaid, *Th hide vs in the hidden parte of thy face;*

Pſal. 30.

Doe you not thinke. O my beloued br that you ſhall be well hidden and ſecur ioyfull in the face of God? But you wil

s called a nidden part. Certainely with
aſon. For as the face of God is not darke
ght according to his diuinitie, ſo yet the
Chriſt our Lord, as God and man, is
e darke and hidden, according to his
ty. But this not when *his face ſhined like* Matth
, in Mount Tabor, and his garments like the 7.
it when he was disfigured vpon *Mount* Mark
; when his garments and fleſh were 9.
dd with the bloud which proceeded Luke. 9
n, as the price of our redemption. If
I conſider his face, growne yellow with
faſting, and redd with the buffetts and
, which their blowes had made; & full
deſcending from his eyes, & of blood
g from his crowne of thornes, you will
to ſay, that his *face was hidden*, he of
Dauid ſaith, *that he was fayre beyond the* Pſal.
men, and that grace was diffuſed through 44.
and that therefore our Lord did bleſſe him
rnity.
iinely, the moſt beautifull of men, was
, and more tormented then man euer
dſoe farre disfigured, that *Eſay* ſaith, Eſay.
noe beauty, nor grace; we ſaw him, and he 53.
ure of a man. And againe, afterwards
, That his face was as if it had beene
and deſpiſed, *and that therefore they eſteē-*
not. He indeede, did ſuffer our infirmities,
rrowes, and we tooke him for ſome leprous
ho had beene ſtroocken and abaſed by our

Well then my deere brother, in this
which ſeemes to be ſoe deformed, (but wl
indeede is farely beautifull to ſuch as beh
it with the eyes of faith and loue, conſide
that it was loue which deformed it, to the
that he might beautify our deformity) (
God hide them, who labour that they may
depart from him. And he giues them
wherewith to looke him in the face, and t
ceiue ſuch ſtrength, and comfort thence,
make them feele, that he ſaid true, whc

Pſal. 79. *Shew vs thy face and we ſhall be ſafe.*

This face is beheld by the eternall fa
and out of that ſight, doe reſult to vs, the
mes of his bounty and light, for by meanes
reof doe all thoſe bleſſings come to vs w
God ſends. And *Dauid* knowing this, beſo
God ſaying. *Looke, vpon the face, of thy*
For by looking vpon that face, he layes d
that wrath to which he had been moued by
king vpon our impudent faces, and he wi
moue the deformity of them, by that
beauty. And to the end that this *face* o

Hebr. 9 might euer ſtand before his father, Saint
ſaith, that *Ieſus Chriſt entred into heauen, peare before the face of God for vs.* And now
the eternall Father lookes into this glaſſe
he may come to vs, let vs alſoe looke intc
the end that we may not depart from him

We haue not any other remedy again

2. Cor. 12. weakenes, but the weakenes of *Ieſus Chr*
Lord, of which S. *Paule* ſaid *that he dyec*

), *but that he liues by the power of God*
er how great things he endured that ſoe
les might be taught to loue that weake-
his, and that we might not giue them
ɔ ſtrangers, they hauing been purcha-
their proper Lord, at ſuch a paineful
:cious rate. And doe but weigh, what
braines we haue, in departing from
which recreates the angells, to obtaine
e delight, which is poſſeſſed by beaſts.
ɔw inconſiderate that ſoule is, which
nges honny, for gall, and the Creatour,
reature.
tched creatures that we are, and whe-
all wee goe, and what ſhall wee ſeeke,
Chriſt our lord? Shall we peraduenture
to finde out any other Lord like this;
her ſoe deere companion, and ſoe true
, both in proſperity & aduerſity? Where
other ſoe milde in pardoning, ſoe beau-
ɔ behould, ſoe wiſe to conſult, and ſoe
o loue? where is there any other, who
ıde in his hart, to dye for mee, with ſuch
and with ſuch loue? and who ſtill re-
s with a diſpoſition to dye yet againe,
ɔuld haue neede of his ſecond death?
v ſincere a truth was that, which Saint
leliuered when he ſaid, *Whether ſhall* *Iohn 13.*
O Lord, for thou haſt the words of eter-
e.
ee are well, my deere brother, where
: our Lord, hath by his mercy placed vs.

Let vs take heede, that wee trye no
kinde of woefull thing it is, to be
him. A very bitter thing it is, and
ſoundly, the ſetting on. Lett vs look
the afflictions which he ſuffered for v
with them lett vs comfort our ſelues i
and by them let vs begg his grace,
uour; and he will giue it to vs, t
may thereby, ouercome the world, th
and the deuill; and ſoe we ſhall liue
ſince he dyed to kill our death, and
vs life.

etter of the Authour, to the ſame .ady whome formerly he had ani- nated, to beare her afflictions with atience.

Y ſoule loues yours becauſe God loues it, and becauſe I am to haue noe little part in your happines. S. ſaith, *that they to whome he preached, were , his honour, and his crowne*; in reſpect receiuing the word of God from his h, they had chaunged their life to the , and had begun to walke in the way of and ſoe gaue much ioy to S. *Paule*. For, s that he reioyced in their good, he alſoe l to receiue a reward at the laſt day, for g beene that inſtrument, by meanes whe- God had gayned thoſe ſoules, and there- id he call them *his crowne*. Becauſe, as a ıe doth beautify, and honour the head h as put it on; ſo they whoe are ſaued by ːs of any man's preaching, will be a mea- honouring and ioying that man, as ſome full crowne of rich ſtones might doe. ɔw this being ſoe, I confeſſe you owe me ıny thanks, for my wiſhing well to your becauſe the good thereof is mine, in re-

gard that God hath done me the fauour to beſtow you vpon me, for my ſpirituall childe, and will impart you to me as one of the pretious ſtones of that *crowne*, which one day he will vouchſafe mee, if I continue faithfull in that vocatiõ, by which he hath called mee. And now becauſe you are a *ſtone*, which he will ſett in a *crowne*, it is the pleaſure of our Lord to worke, and poliſh you, very well. For, it is noe way fitt, to put ſuch ſtones in a *crowne*, as are either tough or of noe worth; but ſuch as theſe will be throwne into hell, ſince they receiued not their being wrought, and enamelled by the ſpiritt of our lord. But thoſe liuing ſtones, whereof the celeſtiall *Ieruſalem* is built, are wrought heere, with ſoe many blowes, that ſeemes as if our lord would breake them, and that againe he giues them new blowes, without compaſſion, euen before the paine of the former be gone. But yet, he hath noe intention to breake them, but to poliſh them, nor to deſtroy them, but to beautify them; & to make them ſuch, as that by how much the more they ſeemed to be ill handled heere, ſoe much the more brightly they may ſhine, at the latter day, in the high preſence of almighty God. Then will that appeare to be mercy, which heere ſeemed cruelty. And God will ſee thoſe pretious *ſtones which he hath wrought*, euery one in his proper place, & that, ſo full of bliſſe, that the meaneſt of them is to be incõparably more eſtéemed then kingdomes, and empires, and whatſoeuer

other earthly things, which can be conceiued.

O happy ſtroakes, which are to end in ſuch a high repoſe! O happy labour, which ſhall be paid, by the imbracements of God himſelfe! Wound vs heere, O Lord, as much as thou wilt, ſoe that thou cheriſh vs there. Heere make vs weepe, that there thou maiſt wipe away our teares. Diſcomfort vs heere, in all things; ſoe that we may enioy thee, whoe art *all things*; and be rigorous to vs heere, ſoe that there, thou haue mercy for vs, in ſtore. In this world, we are as baniſhed men, and crowded vp into a corner; and we are as it were, vpon an *Eaſter eue*. Heauen is our *countrey*, and our liberty, & our *feſtiuity*. And therefore, howſoeuer things happen, we will make a ſhift to paſſe it heere, to the end that *when the glory of God ſhall appeare, we alſoe may appeare in glory*; & that we may celebrate that ioyfull *Eaſter*, with ſoe many Cittizens of heauen who firſt celebrated the *vigill* vpō earth.

Madam, you muſt giue thankes to our lord; for hee treates you, as he hath treated, and as he meanes to treate his beſt freinds. And as for that *onely begotten ſonne* of his, who is the principall *ſtone* of all *ſtones*, doe but ſee what blowes they gaue him. For they wrought, & bett vpon him, from head to feete; & theſe very blowes, did alſoe worke vpon that other ſecond *ſtone* of heauen, which is the moſt *Bleſſed virgin*, our *Bl. Lady*. And ſoe according to the place, which euery one is to haue there, he muſt be wrought and poliſhed heere. Now if this be neceſſary,

euen for iuſt perſons, what ſhall become of vs ſinners, but onely that we muſt bowe downe the head, and ſay, *O Lord thou punisheſt mee little in comparison of the much punishment which I deſerue. All that which I can ſuffer is little, though I alone should ſuffer all the afflictions of the whole world. For to him who deſerues hell, what temporall paine, can ſeeme great?*

Lett vs know, that God is full of pittie towards vs, euen then, when he ſeemes moſt rigorous; without doubt he is full of pitty, ſince whomeſoeuer he puniſhes heere, he will not puniſh, but comfort there. For it is written, *That God doth not punish a man for the ſame thing, twice.* All that which we endure, we deſerue, but yet God is ſoe very full of pitty that for the ſtripes which he ſends vs, he pardons our ſinnes, and he accounts it ſoe, as a peece of ſeruice from vs, as that he giues vs a crowne for the *ſufferance.* And ſince the afflictions of this world preuent *Purgatorie*, and entitle vs to heauen, who will not loue them, when they come, yea and beg more of God, then yet he had, and euen be ſorry, when he hath them not. He who knowes Chriſt and his kingdome, hath noe compaſſion of himſelfe, in this world, becauſe he knowes himſelfe to be more fitt for God, the more afflictions he endures for his ſake. And ſoe did that enamoured *Ignatius* ſay *Fire, Croſſe, fury of beaſts, cutting, quartering, breaking, and deſtroying of euery parte of my whole body, and the ſcourges of the deuill himſelfe; Let all theſe*

Nahum. 1.

e vpon mee, and lett me onely enioy Christ
There is nothing in this world, which
good; not soe much as euen a kingdome.
happines for me to dye for Christ our Lord,
rcise dominion ouer the earth, from one end
the other: This saith that *Saint*, as one
ew well and did much loue our lord
st; and who saw that all was well em-
which could be disbursed for the gay-
him.

is manner, I desire that you would en-
your selfe to suffer the *Purgatorie* of
nes; yea and though you should not
mmitted sinne, you should yet apply
e to endure affliction, for the pure loue
; whoe endured soe great things for
thout hauing giuen the least shaddow
in himselfe. And I would haue you say
that howsoeuer you are bound to suf-
t he will send, yet out of a free hart, you
gladly suffer, for the pure loue of him,
you were not bound to it. And thus
ng to the intention of your hart, our
ill accept it at your hands, as an *Embleme*
you carry for his loue. In the loues of
rld men vse to make other *Emblemes*;
he *loue* of God, the *Embleme*, is *suffe-*
affliction. And he who is not of a
hart to *suffer much*, lett him neuer stand
mee that he *loues much*. For in this
here is noe *loue* without *greife*. I hope
, that as heere hee giues you *greife*, and

trouble ; ſoe hee hath prouided a plac
and ioy for you, in the other world.
indeede , the very *ſuffering* for ſuch a
reward enough. And ſoe that as the
thing ſoe much to be deſired , in th
world, as to enioy that kingdome wit
our Lord , ſoe neither is there any t
this , which may be compared to th
lency of *ſuffering* with him, and for hi
therefore with a good will , ſince you a
crowned , for the ſame. For the af
which you endure , come to you but
meanes , whereby you may obtai
crowne.

A Letter of the Authour to a Canallero his freind. He shewes how that perſon who feeles himſelfe growne could in the way of vertue, hath reaſon to apprehend it much, and to greiue much, for the preſent ill, and for the daunger wherein he is of falling into greater miſcheiſe; and namely of a hardned hart which is the next doore to hell. That vſually this decay of ſpirit, growes either from ingratitude, or negligence. And laſtly he ſpeakes of the remedies.

HE who in ſome former tyme, hath ſeene his ſoule, a proficient in vertue; and at the preſent findes it to be in decay, hath much cauſe to be in paine, and to procure remedy, by all the meanes hee may. For, if a man be apt to feele the diminution which he may ſuffer, in his temporall goods; how much more ought wee to apprehend the decay of the goods of our ſoule, which are *goodes* indeede? *Iob* ſaid with a deepe ſigh, *that he wished to be as he had beene, in the tyme of his youth, when our Lord protected him, and when he made his candle shine ouer his head.* Theſe and other things, which he affirmed himſelfe to haue poſſeſſed before, and were wanting to him then, at the preſent, muſt rather be thought to haue beene certaine choice, delightfull, and deuout communications, which formerly he had receiued from God, and then were miſſing; then that he was then in. *Iob.29*

preſent want of his former vertues. Fo
he gaue ſoe good account of himſelfe,
tyme of tryall, which is true tyme wher
deede it may be ſeene, what ſtrength one
he is found to haue had noe cauſe to cõp
as if our Lord did not then protect him, or c
light ouer him; and therefore he ſaith vpo
former ground, *who will graunt that I m*
I was before &c.

Now if he complaine of this, wha
that man haue reaſon to doe, who finde
ſelfe waſting in pointe of vertue it ſelfe
who perceiues that his ſoule goes eſtrau
it ſelfe by little and little not onely from
communications which he had enioyed
wherewith he comforted himſelfe, in fo
tyme; but euen from the very cuſtody of
lawe, and from conformity with his holy
And although this miſcheife be great, eu
the preſent, yet is it greater by much, fo
future loſſe, which may be feared. For a
fall, in relation to a great one, lyes as cloſe
Apoc. 3. eeue doth to the holy day; *and as neere he i*
vomitted out, who leades a life of tepidity.

God, for his pretious paſſion, keepe
mortall man, from this miſery which is ſo
2. Peter. 2. as to make Saint Peter ſay, *that ſuch men as*
had beene better, neuer to haue knowne our Lord
after they had knowne him, and walked in his
to haue forſaken him and to haue betaken themſel
wicked courſes. And that was not without
miſtery, which our lord ſaid to the man

ne ſick, eight and thirty yeares: *Now whole; but take heede thou ſinne noe more, orſe thing happen to thee.* Theſe words are eighed, & feared withall, for they con- rigorous threat, and are deliuered by the of *Truth* it ſelfe, and are wont many ty- be executed, vpon ſuch as feare him r take a courſe to preuent their falling em.

ere happens a wors thing to them, becauſe ies into which they fall afterward are ighly qualifyed, and more deepely roo- n the ſinnes committed in former ty- s there is a difference betweene a man e falls with his eyes open, and when is eyes ſhutt; or betweene a man whoe itt, and yet doth the workes of a foole, ther, who either hath no witt at all or tle; or betweene a man who ought his nother in the way of gratitude, and ſer- r great fauours receiued, and another d receiued noe ſuch fauours. One thing meete the king in the ſtreete, & (ſeeing owing, who he is), not onely to doe him erence, but to proceede irreuerently to- him; and another thing it is, not to him at all, or not very well; or at leaſt, conſider who it was, that paſſed.

great fauour it is which God doth to to whome he giues both the knowledge r ſinnes; and of his diuine loue, but yet he obliges them to much thereby *ſince*

Luke. 12. *according to the guift he hath that the account be made.* And if it be ill done, not to pay with good; what will it be, to render eu good receiued, and to anſweare with off inſteede of ſeruices?

There happens a wors thing to them, ſinc are wont to ſinne more, and with more f circumſtances then before; and they con little and little, towards a hardnes of hart to dry themſelues vp, in ſuch ſort, tha are not in diſpoſition, to doe the good v they did before; I meane not, when they ſoe proſperous, and happy in our Lord euen before that, when yet, he had not them to his ſeruice. Then doe they ſigh, th it be with a hard & vntoward hart, to obt little ſpirituall good againe, and they fi not. But that which they finde is, Tha uen is to them made of braſſe, and the of iron; for there is not a dropp of water found, which may ſoften their ſoules, or them any fruite, whereby they may be f ned. And they, whoe in former tymes, we ſited & watered, with many good inſpira to which they vouchſafed not to anſwear now deſire ſome one, and cannot compa

Thus are negligent & faſtidious rich me niſhed, by being killed with hungar; as th Luc. 16 couetous man *was afflicted with thirſt.* An not many myles, from this hardnes of h hell it ſelfe, ſince the Scripture ſaith: It ſha *ill with the hard harted at the latter day.* A

:ured of this euill, coſts deere, and it is a
which is of great priuiledge and grace
it is graunted by our lord, as S. *Bernard*
Loe man of a hard hart did euer obtaine ſaluа-
nleſſe God, did in his mercy cure him firſt, and
e his ſtony hart from him, and giue him a hart
, inſteede thereof.
heſe are the iourneys ends of thoſe wic-
)nnes, who after that they were recei-
r ſonnes, and treated after that rate, *doe* Deut.
their Lord whoe poſſeſſed them, who made 32.
and who created them. And he who trem-
ot at this, doth already giue teſtimony
h, that he is hard harted; and hath rea-
feare ſo much the more, as he feares the
And therefore Sir, let vs conſider theſe
, as ſignes of that, which is like to fol-
When we ſee that the foundations of a
all away, it is tyme to apply ſome reme-
nce wee are aduertiſed of the daunger.
/s greately feare the goeing backward in
, of one onely day, & lett vs not ſuffer a
, though it may ſeeme ſmall, to paſſe away,
ut puniſhment. And I ſay *though it ſeeme*
for in very deede, none at all is ſoe, for the
aſt of them doth vs much hurt, though
)f them be greater then other.
t vs reſolue that this miſcheife proceedes
)ne of theſe two cauſes; either not being
full for the good receiued, or being *negli-*
n conſeruing it. Saint Bernard ſaith, That
uſe why God imparting great benefitts

to many, without euen ſoe much as their asking, doth yet deny them other inferiour benefitts which they asked afterwards, is becauſe they were *vngrateſull* for thoſe greater benefitts; and thereby make themſelues vnworthy of the leſſer. Nor is it any new thing, that he who vſes ill the great bleſſing which he receiues (as if there were noe neede of taking paines, to conſerue that which is already gotten) ſhould looſe them. Soe that we muſt now thanke God againe, for the benefitts which we haue receiued; and let vs employ them well, (forasmuch as now remaines in our power), leaſt wee vtterly looſe them all, and our ſelues with them. Lett vs be the more remiſſe in other buſineſſes, that ſoe we may be attentiue to this, with all our power. When a man diuides his eſtate, into very many parts and payments, it growes to be in effect nothing. And he who hath receiued particular bleſſings from heauen may content himſelfe with keeping them, and growing rich in them, though he be not ſo proſperous in the goods of this world. If he haue a minde to comply very punctually with the deſire of temporall riches, I feare that it will be vpon the price of ſomewhat els which is more worth. For *the world is ſoe full of malignitie*, and our forces are ſo weake, that wee are like ſome little poore candle, in the middeſt of many windes, and if we faile to be very diligent, to keepe it in, they will blow it out. Such is the miſery of vs whoe liue in this

1. Iohn. 5.

exile.

. And therefore they, who haue any brai-
are wont to feare, and ſigh, and groane,
deſire to be gone from hence.
Make you account that this is your cheife
:, your honour your ſafety, and your life;
place your right eye vpon this and your
pon other things. And if ſomewhat muſt
es be loſt, let it be that, which will one
e loſt, whether wee will or noe, how ca-
ly ſoeuer we may thinke to keepe it. And
hat remaine in ſafety, which, if our ſelues
not looſe, wee ſhall be ſaued for euer:
diſpoſed of that wife and thoſe children Gen. 31
m he leaſt loued, into the frõt or foreward
s company, deſyring, *that if any ill accident
d arriue it might rather fall firſt vpon them,
vpon that wife and children which he loued*
. And euery day wee doe the ſame, in
halling the parts of our temporall eſtate.
ve diſpoſe our ſelues to looſe that which is
and to ſaue that which is more.
ett vs therefore reſolue that it is better to
a good conſcience, then much temporall
s; and to haue credit with God, then with
and ſo in the reſt. And procuring to ap-
:our Lord, by penance, and confeſſion,
hat which is paſt, lett vs beginne to make
purpoſes; and lead a new life, with freſh
ge, being very much offended with our
s, for hauing beene ſoe vngratefull, to our
benefactour, and ſoe negligent in that,
h concerned vs moſt. Giue not ouer the

exercises of penance, of prayer, of reading rituall bookes, of frequentation of the Sa ments, though you performe them but di But aboue all lett there be noe want of hur prayer, and of a wounded hart. For our m full Lord who stands expecting, that we sh goe towards him, to doe vs good, will come vpon the way, to meete vs; and will coue close with the mantle of his pitty, & good And will giue vs new strength, that now may againe, beginne to serue him, and pr re new meritts for his kingdome. I beseec diuine Maiesty, that he may soe proceede you, for the eternall glory of his goodnes.

The bookes about which you aske, which I take to be conuenient for you, ar *Confessions*, and *Meditations of S. Augustine Moralls of S. Gregory*; *the Summe of the misteri our faith by Titleman*, and *Dionisius Carthusia* God almighty keepe you euer.

tter of the Authour to a Cauallier his freind, om he perſwades to doe his dewty, which is fight the battailes of our Lord againſt the ene- of God, which is the ſelfe-will of man.

Haue vnderſtood the reaſons, whereby you would perſwade me, that it is more ſecurely fitt for you, to dwell in the Citty, then in that towne. And though de they be ſubtile, yet they doe not mo- much. For the moſt certaine of all is which wee doe, after the example of t our Lord; and which wee obtaine at nds by prayer; and which wee ſee clee- y experience, and not that, which on :her ſide, wee take to bee conuenient ; , through a meere humaine and per- a perpetuall kinde of iudgment. Who oubt, but that you, as being an Inha- : of that Citty, and withall a great rer of my meaneneſſe, and deſiring , that I ſhould continue to liue there, ith *Iudge* and *witnes*, in your owne cau- id therefore the tyme which you ſpend ging reaſons, were better employed, vpon ig deuout prayers. And it will happen to s Saint Bernard ſaith it doth betweene reacher and his hearers, *If thou wilt*

perſwade, ſaith he, *thou muſt doe it more by ſighing then by exclaming.* And though in that which I haue ſaid, mee thinks you haue committed ſome exceſſe; yet in another thing, you haue the better of it, and you edify mee; Namely, in your hauing written three letters to mee, without hauing receiued any one anſweare of myne. I eſteeme this fauour, as much more then ſpeaking by word of mouth, as there is difference, betweene *doeing*, and *ſaying*. And it is a thing, which I deſire much, at his hands who writes to me. For I finde ſoe many who are impatient with mee, vpon this occaſion; that I had rather they wrote not at all, then that they ſhould be offended with mee ſoe ſoone. And ſoe much of this.

What ſhall I now ſay to you, or what ſhall I beg of you, ſince you are ſoe much my good Lord; but that (foraſmuch as you are a Cauallier of honour,) you reſolue to fight; and that you be not called by a wronge name, a thing from which a chriſtian ought moſt to fly, for ſuch a one muſt loue ſincerity, and be that very thing, which he appeares to be. I know well that the vigilancy of our mortall enemy the deuill, is ſoe great, that, for the drawing vs to be of his party, and for feare leaſt we ſhould gaine that, which he hath loſt, hee will often make you feele, *That the life of man heere on earth is a continuall warfare*; and now and then will make you groane vnder the affliction of his extreme importunity, and cry out to our Lord

Iob. 7.

from whome ſuccour comes. *Domine vim patior, reſponde pro me. O Lord I ſuffer violence, doe thou anſweare for mee.* And now ſince you haue one already, who makes you remember that you liue in warre, I will put you in minde in what ſort you are to wage it, that ſoe you may ouercome. For wee cannot expect, as a fruite of this warre, but either great felicity, or great miſery; ſince the triumph of this victory is to be, God poſſeſſed for all eternity; and the loſſe by being vanquiſhed, is the loſſe, and that for euer, of almighty God. *Eſay. 38.*

O that a man were able to thunder out ſoe ſtrong a voice, as that it might reach to the eares of all mankinde; and might aſtoniſh them with the feare of hell, & encourage them with the hope of heauen! O you Sonnes of *Adam*, how long will you be ſoe blinde as not to ſee this? how long will you be ſoe deafe, as not to heare this? how long will you be ſoe inſenſible, as that this truth will not be able to penetrate to the very loweſt, and moſt inward part of your harts? Tell mee; why haue you rendred your ſelues ſoe baſely, vnder the feete of your enemies; and why doe you runne after them, with your hands tyed vp, without either feare or ſhame? *Doe you not know that hee whoe ſuffers himſelfe to be ouercome by ſinne, is taken priſoner by the deuill? Doe you not knowe that the wages which ſinne giueth is death*, both of body & ſoule in hell, and that for all eternity? why doe you viſh your ſelfe ſoe ill; as to goe hunting after *Iohn. 8.*

your owne miſcheife; giuing ſtabs as it wer
your owne ſoules, by being ſoe mightily ir
ged for euery little offence which may be o
red you? And why haue you not a feelin
the loſſe of God, & of his freindſhipp; ſi
you haue ſoe quicke a ſence, when ther
queſtion of a little riches, or honour, wl
whether it be kept or loſt, it makes you
very deede, neither more nor leſſe? what
you anſweare in the day of viſitation, and
guiſh, which is coming towards you, w
theſe ſhadowes being paſt, and this ſmc
being vaniſhed, you ſhall be ſummoned
leaue that fleſh, which you loued ſoe m
and to forgoe this preſent world, which
ſoe eſteemed, and you ſhall be preſented be
that rigorous Iudge, whome you will
ſoe much the more ſeuere againſt you; a
hath founde you leſſe obedient to him?

What would you haue him doe? would
haue him know you for his Caualliers,
who haue gone fighting in his enemyes ca
on their ſide? And whileſt hee mainteyned
with his bleſſings, and euen with that
life, whereby you liue, you would needes
the lawes of his mortall enemy, when, the
le, you deteſted his? what would you haue
doe? would you haue him pay you for th
uice which you haue not done? Into what
ſonable minde can it ſincke, that I ſhould
one man & demaund my pay of another?
what colour can I, who haue offended

aske him a reward (when I haue done) as of a faithfull ſeruant? Let vs not be deceiued, O men, in this; *Noe man ſhall reape, but according to that which he hath ſowen. He who ſoweth in flesh, ſhall reape corruption; and he who will reape life, muſt ſow in ſpiritt, for grapes grow not out of thornes, nor figgs out of thiſtles.* Gal. 16 2. Cor. 9

I had forgott my ſelfe for I was ſpeaking to dead men, as if they were aliue. What doth it profitt to ſound a trumpett to him whoe is in the profundity of deafenes? what doth it profitt mee, to ſay *Heare this*, to men with whome it enters not, euen by the very firſt gates, of their hart. What ſhall we doe, O Lord? for now I ſee that the threat which was made by the Prophet Eſay is fulfilled. *Hearing you ſhall heare, and not vnderſtand, and ſeeing you ſhall ſee, and yet not ſee.* Eſay. 6. For neither words nor ſcourges, nor ſweete vſage cann ſuffice to waken thoſe miſerable creatures out of their deadly ſleepe; till their end arriue, when they muſt heare the ſentēce which ſends them to Hell, and then muſt feele eternall torments, without any remedy thereof. A great miſery is this, & hee is happy, whome our Lord hath deliuered from it; giuing him notice of his wicked wayes, and a will to walke afterward, in ſuch as are good. Remember you therefore that day, wherein God called you, and know that then God opened your eares, and eyes, to the end that you might both ſee, and heare; as verely and as truly, as if he had cured ſome perſon, who had beene blinde, and dumbe. And

remembring it, giue great thankes for the ſame; ſince a guift was then giuen you, if you diſpoſed your ſelfe well to receiue it, which is more worth, then all things els; ſince freindſhipp with our Lord, was giuen you, to which noe other thing may be compared. And lett the ſigne of your true gratitude, be a faithfull care of perſeuering to keepe your eyes, and eares open towards Almighty God. For hee would be much more blame-worthy, who ſhould fall when his eyes were open, and might ſee that hee were falling; then another whoe had noe eyes in his head. It is one thing for a ſoule to doe abſurd things; another thing, for a man, who is of iudgment. And ſoe the fall of one, whome our lord hath rayſed, and placed vpon his feete, and giuen him light, wherewith to ſee; is more diſpleaſing to his diuine Maieſty; then they which he tooke, before they knew or loued God. I beſeech you therefore admoniſh thoſe new Caualliers of the king of heauen, that they vndertake not this buſines in ieſt, ſince both the puniſhment of negligence, and the reward of due care which is taken in it, is noe matter which indeede endureth ieſt. God is a great Lord, and he will be ſerued with much diligence; and hee inflicted noe leſſe puniſhment *vpon the ſloathfull ſeruant, then to caſt him bound, hand, and foote, into exteriour darkenes*; which ſignifies a being excluded, from all the bleſſings of God, and of his howſe.

And ſince to the end that wee may be fauorits

earthly king, and to acquire the poſſeſ-
a little earth, there is a neceſſity of ta-
ire, of watching, of troubles, yea and
mes, euen of ſhedding bloud; lett not
row faint, in the combatt; ſince God
cauſe it is, will be their captaine in the
h of whoſe arme, they ſhall infalliibly
torious out of the feild.

e enemy whome they are to ouercome,
e Cittie which they are to ſubdue, is their
proper will. Let them place that *will*, be-
emſelues; and againſt that, lett them le-
their ſhott; and to that let them ſay. *Thou*
enemy of God, ſince thou deſireſt that which
ary to him, and therefore thou art my ene-
r I wholly belong to God. I am the freind of
nds; and the enemy of his enemyes. I will
e peace with thee, that ſoe I may haue noe
with God. Lett God raigne in my hart, and
ne owne diſordered will. I will gouerne my
cording to that, which hee commaunds, and
ording to that I liſt. I will beg of my God,
will be pleaſed to shew mee his holy will,
at shall be my lawe, though myne owne will
faine haue it otherwiſe. Let it paine mee or
leaſe mee, I am reſolued to tye my ſelfe faſt to
ſince beſides that I owe to him otherwiſe; he
ſtned to the Croſſe for mee. Nay I am vndone
not to him, ſince all that which comes not
heere, with loue; shall be deuided from him,
next life, by his hate. Let it coſt me my bloud, Matth.
I may not looſe my God, but that I may heare 25.

this word from his bleſſed mouth. Reioyce thou and faithfull ſeruant, enter thou into the io thy Lord. In fine, all that which paſſes is short; and all this is temporall; and the reſt nall; all this is light, and that, is full of w. And therefore let vs ſay from the hart, with

Pſ. 26. *nid. One thing haue I deſired of our Lord, an will I ſeeke, that I may dwell in the howſe Lord for euer.* And lett this be our conclu that heauen did neuer coſt deare. Our graunt it to you, and to vs all, euen b owne deare bloud. Amen.

etter to a great Lord wherein he eates of the knowledge of God, nd of a man's ſelfe; and how he ras to proceede towards his vaſ- ills.

HE peace of our Lord *Ieſus Chriſt* be euer emayning with your lordſhip. The holy *uguſtine* deſired two things of our Lord, g, *Graunt to mee, O Lord, that I may know thee, t I may know my ſelfe.* Theſe two are things, h we muſt all deſire, and noe man is to be d without them, vnleſſe withall he deſire found without ſaluation. The *temple* of *ion* conſiſted of two partes; Both of them holy, but yet one of them, was more holy the other. That parte which was leſſe ho- as the way, to the other, which was more . The firſt is the *knowledge of a man's ſelfe*; :h certainely is a holy thing; & it is the way at *Sancta Sanctorum*, which is the *knowledge d*; where our Lord makes anſweare to our aunds, and remedies our neceſſities; and re we finde the fountaine of life. For *this, our Lord, is true life, that wee know thee, and ne thou haſt ſent, Ieſus Chriſt,*

but now, this ſoe high thing, namely *the vledge of God*, is not to be obtained, without

that other, which ſeemes ſoe lowe, the *knowledge of ones ſelfe.* It is moſt c that noe man euer ſaw God, vnleſſe ſaw himſelfe. Nor is it ſafety for any n fly high, vnleſſe he haue the counterp knowing himſelfe, which makes vs baſely of our ſelues.

Amongſt all the other fauours of ou ſed Sauiour, there is noe doubt, but that ciples would be ſtanding to looke at hin exceeding great guſt, whilſt he was aſc vp to heauen vpon *Aſcenſion day*, ſinc was noe remedy, but that they muſt forgoe his conuerſation; that conue which can carry noe diſguſt with it. An found great comfort, in looking vpon th by which he paſſed, and towards the pl which he went. But what did our lord maund them? Not certainely, that they be ſtill caſting vp their eyes to heauen, t that ſeemed to be an excellent thing; ſaid thus to them; *You men of Galilee*, w *you ſtand looking vp to heauen*? Giuing vs by to vnderſtand, that although it be a v uoury thing, to looke towards God, yet i cernes vs alſoe to ſtudy our ſelues. Firſt f reuerence which wee owe to God vpon me we cannot looke, but with great conf conſidering how vnworthy we are th And ſecondly, becauſe when a man fo himſelfe, he is inſtantly apt to become ton; & not ſeeing his owne faultes, and fi

he growes to looſe all holy feare and he prooues light, and giddy, like a ſhip which being without balliſt, looſes the ankar, when any tempeſt riſes, and the end thereof is to be carried hither & thither, till at laſt it be brought to ſuffer wrack. I neuer ſaw any ſoule remaine in ſafety, but by *the knowledge of it ſelfe*. Noe building can be ſure without deepe foundation; and that tyme is well imployed, which is ſpent vpon the reproofe of a man's owne ſoule. It is full of profitt, towards the amendment of our faults, if we will examine them. What kinde of thing is a man who examines not, and knowes not himſelfe but a howſe without a window; but the ſonne of ſome widdow ill brought vp, who for want of correction, is growne wicked; but a meaſure, without all meaſure, and rule, and which therefore is a falſe meaſure. And finally, what is he but a man, whoe is indeede noe man? For he who conſiders not himſelfe, doth neither gouerne himſelfe like a man, nor doth he vnderſtand, or poſſeſſe himſelfe; but whyleſt he is able to tell many ſtoryes of other things, he can giue noe account of himſelfe, at all. Theſe are they; who hauing forgotten themſelues, take ſuch paines to vnderſtand the liues of others; and hauing ſhut vp their eyes to their owne defects, haue yet more then a hundred eyes open, which ſtand in continuall watch ouer the errour of other folkes. Theſe are they, who obſerue, and aggrauate the errours of

their neighbours, and neglect their owne. For in regard thoſe errours of others are beheld by them, more continually, & more cloſe at hand; they ſeeme greater to them, then their owne, vpõ which they neuer looke but from farre of; & ſoe, how great ſoeuer they be in themſelues, they ſeeme little to them. From hence it proceedes, that in their conuerſation, they are ſoe intractable, and ſoe rigourous; for iuſt after the rate of their hauing noe conſideration of their one infirmities, they haue noe compaſſion of others.

I neuer yet ſaw man, who was curious in the cõſideration of himſelfe, who would not alſoe, eaſily paſſe ouer the fault of another; and whatſoeuer that man be, who is ſeuere againſt another when he falls, giues ſtrong euidence, whereby it is proued that he conſiders not his owne defects. Soe that, if wee deſire to fly, from this ſoe daungerous kinde of blindenes, we muſt be ſure to view & reuiew; what kinde of things our ſelues are; that ſoe when we finde how miſerable we be, we may cry out for remedy, to our lord *Ieſus*. Becauſe indeede, hee is *Ieſus*, that is to ſay a Sauiour; but yet of noe other, then ſuch as know, and bewaile their owne miſeries, and who receiue (*indeede*, if they can; and, in *deſire*, if they cannot) the holy *Sacraments* of the *Church*, that ſoe they may be cured and ſaued. And although for the making vs *know our ſelues*, God, and his Saints, haue declared, many and many things to vs, yet he whoe ſhall

uely behould that which he may ob-
o paſſe within his owne hart, will finde
ny things for which he muſt deſpiſe him
hat, with horrour, he will cry out, from
ttome of that Abiſſe, and ſay, *there is noe*
ny miſeries.
is he that hath not erred, in thoſe things
in he thought him ſelfe moſt ſure? who
ot deſired, & ſearched after things, as cō-
g that they were good for him; which
erward, he found to be full of preiudice?
vill preſume to know any thing, ſince he
eene deceiued innumerable tymes? what
s more blinde, then a man, who knowes
: much, as what he is to aske of God, as
le tells vs? and this comes to paſſe, be- *Rom 2.*
ve know not ſoe much as what is good,
r ſelues, as it happened euen to the ſame
le. Who begging of God, that he would
m from a particular temptation, concei- *Rom. 2. Cor. 12.*
it he had asked a right; but it was giuen
) be vnderſtood, that indeede he knew
iat he asked, nor ſoe much as what was
or him. And now who will put cōfidence
ability, to know euen ſoe much as what
uld Iudge, & deſire, concerning himſelfe,
ie, whome the *holy ghoſt* inhabited, did
iat, which was not good for him, to ob-
Certainely, our ignorance muſt needes be
eat, ſince we erre ſoe oftē in thoſe things,
n it imports vs ſoe much not to erre.
now though ſometymes, our lord ſhould

teach vs to know what is good, yet wh
not ſee, how very great our weakenes i
how we fall flat vpon our faces, in thoſe t
wherein it concerned vs to ſtand vp rigl
whome hath it not occurred many tym
propound the doeing of ſome good thin
yet to finde himſelfe ouerthrowne, and
come, by that wherein he tooke himſelf
moſt inuincible. To day wee lament o
nes with teares in our eyes, and we purp
refraine them afterward, and yet, euen
the ſame teares are ſtill wett vpon our ch
ſome new occaſion of ſinne is offered, an
ping becauſe we fell, we committ th
thing, for which we may haue cauſe to
againe; receiuing the body of our lord
Chriſt, with much cauſe of being confo
for the irreuerence which we haue comn
For the tyme hauing beene but ſhort, ſi
harboured his pretious body in our bo
it happens ſometymes, that by ſome ſin
driue his grace out of our ſoules. What
ſoe weake, and light, which chaunges
ten, vpon the warning of all windes, as
Sometymes merry and ſometymes ſadd
deuout, and then diſtracted; now full of
tending to heauen, and then followi
world, and euen dropping downe to hell.
hee abhorres a thing, and inſtantly he
that, which he abhorred. He caſts v
which he had eaten, becauſe he found it c
his ſtomack, and preſently he eates it vp a

e had not caſt it before. What thing can
ɔe, with ſuch variety of coulours in it, as
who is made after this ſort? what Image
ey painte with ſoe many faces, and ſoe
tongues, as this kinde of man? How
ſaid *Iob*, *Man neuer remaines in one and the* Iob. 14.
ate. And the reaſon heereof is becauſe he Iob. 7.
s or duſt, and his *life*, *a winde*. Now what
ſhould hee bee, who would ſeeke for
poſe or reſt, betweene duſt, and winde?
not thinke that there could be a more
is thing, then if we were able to diſcerne
v many ſeuerall diſpoſitions one man is
t, in one onely day. His whole life is a
aſſe of mutability, and frailty, And that,
thé ſcripture ſaith, agrees well to him, Eccl. 27
ole is as chaungeable as the Moone.
: now what remedy ſhall wee finde hee-
Certainely we can haue none better then
ow our ſelues for *Lunaticks*. And, as in
r tymes they carryed a *Lunatick perſon* to
ord *Ieſus Chriſt*, that he might cure him;
tt vs goe for cure, to the ſame lord *Ieſus*.
ripture ſaith, that *the euill ſpiritt tormented*
n, *and that ſometymes he caſt him into the*
nd ſometymes into the water; and the very
appens to vs. Sometymes wee fall into
e of couetouſnes, of wrath, & of enuy;
er tymes into the water of carnality, of
ty, and of malice. And if wee conſider,
how large accompts wee ſtand obliged
ighty God, for the tyme paſt; and how

little amendment there is in the tyme preſent, we will be ſure to ſay, and we may doe it with much truth. *The ſorrowes of death haue enuironed mee, the dangers of hell haue hemmed me in.*

O danger of hell, which is ſoe mightily to be feared! And who is not hee, that will not watch with a hundred thowſand eyes, that he may not be put to welter in that profound Lake; where hee ſhall eternally bewaile the temporall delight, which he hath vnlawfully enioyed? who will not take care of his way, leaſt otherwiſe he be found wādering from all happines? where are the eyes of that man, who ſees not this? where are his eares, whoe heares not this? where is his pallate who taſtes not this? It is a cleare teſtimony of death, not to performe the actions of life. Our ſinnes are innumerable, our frailties are great, our enemies are ſtout, crafty, and many; and they hate vs home. That whereof wee are in queſtion, is either the gayning or looſing of God, for all eternity. How comes it then to paſſe, that in the middeſt of ſoe many dangers, we can eſteeme our ſelues ſecure; and vnder the weight of ſoe many woundes, we doe not feele the paine thereof? why ſeeke we not for ſome remedy, before the night ſteale vpon vs, and before the gates of all ſuccour, be ſhutt vp againſt vs? when thoſe fooliſh virgins ſhall cry out, and it ſhall be anſweared thus, *I know you not.*

Matth. 25.

Let vs therefore *know our ſelues*, and we ſhall be knowne by almighty God. Lett vs

1. Cor. 11.

nd condemne our ſelues, and ſoe we
: abſolued by almighty God. Lett vs
ur eyes vpon our owne faultes, and ſoe
ill be mercy enough for vs, & to ſpare.
conſider our owne miſeries, and we
urne to haue pitty vpon thoſe of others. *Eccl.*
the ſcripture ſaith, *By that which is in thy* 31.
u shalt come to know that which is in thy
r. If I ſee my ſelfe fall ſometymes by
I ſhall thinke that it may happen ſoe to
ghbour; and as I ſhall be gladd to haue
lt pittied, ſoe will I haue pittie vpon
ıen. When my betters doe me a disfa-
hich I feele much, I muſt thinke that
eriours will be troubled after the ſame
:, if I disfauour them. If I be ſadd, I
omfort; and my neighbours caſe is the
am troubled at an ill word which was
to mee, and I ſay. *That I am made of fleſh*
of iron; & this ſerues me for a proofe, that
ghbour is alſoe made of fleſh, & feeles
: affliction, vpon the like occaſion. The
tions of ſome men, giue me trouble; and
that they would mend them, that ſoe
ay not occaſion mee to ſinne, and my
ours deſire the ſame of mee. Wee are all
of the ſame mettall, & there is noe better
which I may liue with my neighbour,
› marke attentiuely, that which paſſes
my ſelfe, ſince hee, and I, are one.
who practiſes this point of mercy with
ighbour; *may ſafely* paſſe on to the

knowledge of Christ our Lord to be releiu
Mat. 5. him. *For the mercifull, shall obtaine mercie*
otherwise, he will heare that, which the
ture saith, *He whoe shutts his eare against th*
Pro. 21. *of the poore, that man shall cry out, and h*
heard.

All man kinde is poore; nor is ther
one of that race, whoe is not subiect to
necessitie. Lett vs consider well, if we be
to the miseries of others, for soe will G
Mat. 7. to ours. Let noe man thinke, that Chri
Lord, will *measure to vs with any other m*
then as we measure to others. Lett noe man
ke, that he shall obtaine pardon, if he
not pardon. The vntoward man, shall
with vntowardnes; the troublesome man
troubles; the offensiue man, with iniurie
the charitable man, with mercy. For, t
thornes, with a man's neighbour; & to t
of gathering figges, at the hands of G
wholly impossible.

Now because we consider not this,
are very few whoe finde themselues ent
ned; by almighty God with sweetenes
there are many who complaine, that Go
getts to releiue their miseries; and they
uaile how hee can send them such store o
bles, both within, and without; esp
since his very name, is, *Mercifull, and the*
of merties; and since he inuites men to see
succour at his hands. They beg, they
and they finde noe remedy; and from

their complaint. But if they were not
o that law, which God publiſhed in his
ll, ſaying, *with the ſelfe ſame meaſure, whe-*
you meaſure to others, it ſhall be meaſured Mat. 7.
againe, they would plainely ſee, that
lues are they, whoe are wanting to their
ours, and conſequently are wanting to
their perſons; and therefore it is, that
ay ſeeme to bee wanting to them. Let
complaine in themſelues, in that they
oe charity with their neighbours. For
s full of Charitie, for his parte; but it is
ſon, nor will hee exerciſe it, towards
as are wanting in it to their neighbours.
at any tyme he impart temporall bleſ-
o ſuch a one as is vncharitable towards
, what good will thoſe bleſſings doe
icked man, if withall he looſe himſelfe.
od will not giue him any ſuch thing, as
ake him indeede the better by it; but
condition that he carry himſelfe as he
towards his neighbours.

et vs therefore *know our ſelues*, and lett vs
vards others, as we deſire, they ſhould
vards vs; and ſoe let vs paſſe on towards
owledge of God, and from the *Sancta*
Sancta Sanctorum. And lett vs lift vp
es to our Lord, whoe was placed vpon
ſſe, for our ſaluation, and in him wee
iſcerne, both more, & greater bleſſings,
wee diſcouered miſeries in our ſelues.
f by thinking what we are, we grow

ſadd, through the conſideration of
uous ſinnes paſt, and through the
which are at hand; we ſhall be ref
looking vp to him, when, wee conſ
how truly, and how ſuperaboundantl
that, which we owe, & purchaſed th
for vs, whereby we might ſubdue our

It is he who ſecures vs, but, vpon
that wee relye on him. And what
ſhall hee feare, who followes thee ?
ſhall he tremble, who loues thee? V
be able to ſett vpon that man, whoe
for his defence? How ſhall the deuill
carry him away, who is incorporate
Or how ſhall the eternall *father* forbe
that creature, whome hee perceiues t
sõne, as the *braunch* is in the *vine*: Or
the *ſonne* faile to loue that man, whor
ceiues to loue him? Or how ſhall the
forſake that creature, whoe is the tẽp
himſelf inhabits? we poſſeſſe greater l
Chriſt our lord, then wee are full of n
our ſelues; and we haue more cauſ
when wee behould him, then of diſtr
we caſt our eyes vpon our ſelues. N
any cõfort, or reſting place for ſuch
diſcõforted in himſelfe, but to lool
this *Ieſus*, vpõ the *Croſſe*; whome God
for the remedy of all ſuch as ſhould
ded, with the bitting of ſpiritual ſerp
anciently God commaunded that th
erect a Serpent of braſſe; that all ſuch
behould it, might be cured of the w

e corporall ſerpẽts, ſo he who ſhall behould
iſt our lord, with *faith* & *loue*, ſhall liue, and
on the other ſide, who behoulds him not,
l not faile to dye. He who findes himſelf all
ted, & wounded, ſhalbe refreſhed, if he loo-
p hither, as Dauid did, whẽ he ſaid. *My ſoule,*
troubled within mee, & therefore will I remẽber Pſ. 41.
& the land of Iordan, & Hermõ, & the little hill.
lee who behoulds himſelfe, and there diſ-
ers ſoe many abhominations, is troubled at
ſelfe, and he hath reaſon. And not finding
houre exactly well ſpent in his whole life,
eeing his ſinnes to be many & great, & his
l deedes to be ſo few, & weake what ſhould
e but be troubled, when he findes himſelfe
nable to make a good accounte, before ſoe
a Iudge? Only he muſt remẽber Chriſt our
cõſidering what he wrought in the land of
n, & vpon that *little hill*: and bewayling his
s, and receiuing the holy *Sacraments*: hee
liue in obedience to the commaundemẽts
od, and of his *Church*; and ſoe as a ſonne, he
hope for the inheritance of heauen.
e muſt alſoe call to minde, that which was
ight by our lord in thoſe hills of Hermon,
h are many & in the little hill alſoe. Which
her it be that of *Horeb*, where God gaue
we, or whether it be ſome other hill, doth
e much import vs, who are Chriſtians;
e vnderſtanding *Ieſus* Chriſt hath ope-
owards the conceiuing of the ſcriptures,
e vnderſtands them, who vnderſtands

Chriſt our Lord in them, who is ſhutt vp therein, as a graine of corne may be, in an eare, or as wine, is in the grape. And therefore the end of our law is Chriſt our Lord; for all the
Cor.10 lawe reſts in him. The *hills of Hermon*, both they which are within the land of promiſe, and without it, as alſo the *little hill*, doe all ſignify but one hill, which may iuſtly be ſaid to be a *little one*, and to be of *Hermon*. And this is *Mount Caluary*, where our redemption was wrought, by the ſhedding of the blood, of the ſonne of God.

Now to the end that wee may knowe, how well this name may be applyed to *Mount Caluary*, it is to be vnderſtood that Hermon ſignifies *malediction*. And how can *Mount Caluary* be better expreſſed, then by the name of *malediction*; ſince it was the place to which they carryed malefactours to be executed; whome the ſcripture calls *accurſed*, becauſe they were to be ſoe puniſhed. And becauſe Chriſt our Lord ſaw, that we were to be *accurſed*, and adiudged to euerlaſting *malediction*, hee was pleaſed, through the immenſenes of his Charitie, to take our *maledictions* vpon himſelfe, I meane the puniſhment of our ſinnes, that ſoe his *benediction* might deſcend on vs. S. *Paule*, expreſ-
Gal.3. ſes thus much after this manner. *Chriſt was made malediction that ſo his benediction might be communicated to the Gentiles.* He was *bleſſed*, and we were *curſed*: But now the caſe is altered, and we chaunge perſons, with one another.

ke the place of the *accurſed*, in being
ited vpon the *Croſſe*, which was dew to
d wee are admitted to the freindſhip of
nd to be his ſonnes, and the inheritours
kingdome of heauen, with a thowſand
benedictions, which came from our Bleſ-
rd *Ieſus Chriſt*, in whome they remaine
er.

wonderfull exchaunge! that life ſhould
the end that death may liue. *Benediction*
ırſed, that ſoe *malediction* may be *bleſſed*.
und man is wounded, that ſoe the woun-
an may be cured. The *ſynne* is treated as
, that ſoe the *ſlaue* may be adopted for a
They moſt cruelly handle him who de-
all pitty; and all the fauour and Regalo
pon that perſon, who deſerued hell. In
hat ſhall we ſay? They apprehend the in-
t, and they releaſe the guilty. The iuſt
aves for ſinnes, Innocency is cõdemned,
ıe wicked man is iuſtified. What did
: our lord chooſe for himſelfe? Our afflic-
and our miſeries, to be his recreations &
ıts. What ſhall wee ſay to ſuch a charity
; but that we are to praiſe and bleſſe this
day, and night, who hath wrought our
ıption; and ſaluation by a way, which put
o ſoe much coſt.

his is indeede that *hill of Hermon*, that
ill; and this ſoe truly, as that he was eſtee-
by the relation of the Prophett *Eſay*, *for* *Eſay.* 53.
anell amongſt men. And for this reaſon our

Pſ. 21. Lord himſelfe ſaith, *I am a worme and noe man but the diſhonour of men, and the abaſement of the people.* O thou honour of men, and angels! and how canſt thou be the diſhonour of men? Thou, who art the aduancement of thy people, and who art the glory both of heauen and earth, what could make thee grow to be *the abaſement of thy people*, but onely thine owne great Charitie. For thou to honour vs, didſt endure ſoe great diſhonour, that as wee are wont to ſay of ſome very baſe vnworthy man, that he diſhonours his whole ſtocke, ſoe did they alſoe ſay of thee, *that thou diſhonouredſt the whole race of mankinde.* Bee thou Bleſſed without end. For all the honour, which all the race of mankinde poſſeſſes, comes from thee, and through thee. Thou gaueſt it by the coniunction of thy ſelfe to them, making thy ſelfe man, and dying for men and exalting them to an equallity with *Angells*, and euen with *Seraphins*, if themſelues will; and ordeyning, that the ſonnes of ſinnefull *Adam*, they may become the *ſonnes of God.* and the *heyres of thy Father*, and *coheyres with thee*; as being thy bretheren, and yet thou; O Lord, art called *the diſhonour, and abaſement of the people.* Thou didſt abaſe thy ſelfe O Lord to exalt vs; thou didſt abaſe thy ſelfe belowe all men, that thou mighteſt rayſe vs, aboue the Angells.

What ſhall wee render to thee O Lord,

: great fauours; but onely that we muſt
ly, and profoundly knowe, that if
aue any thing, if wee be fitt for any
, and if we be any way acceptable to
ıty God, it is wholly by thee; And
nuſt yeild thee all thankes, and praiſe,
at thou being what thou art, wouldeſt
ɔuchſafe to offer thy ſelfe to ſufferance
: great afflictions, for ſuch wretched
:, as wee are. Thou diminiſhedſt thy
in that *little hill*, that thou mighteſt
vs to that great hill. Thou dyedſt
lount Calvary, to the end that wee
liue in the *mountaine* of heauen. And
e *malediction* which fell vpon thee tie-
ıou diddeſt purchaſſe, and thou wilt
t to vs that happy benediction of thine.
ɔou bleſſed of my father, poſſeſſe, the king-
which is prepared for you. They curſed
O Lord, and thou bleſſedſt vs. Thy
giues vs life, and thy affliction, eaſe;
thou wert content to be *iudged*, it is
ı that thou alſoe be our *Iudge*. Lett
:refore reioyce ſince hee who loues vs
uch, is to be our *Iudge*; and wee will
ɔnfidently to *iudgment*, ſince the Iudge
ɔur owne flesh and bloud.
f wee know not what wee may doe,
ıe pleaſing of Almighty God, lett vs
vp to Chriſt our Lord, and he will
vs meekenes, from that *Croſſe*. Who
amongſt wicked perſons, did not curſe

them, who curſed him; nor did he rei
himſelfe, though he had power enough
ſuch as did him miſcheife: He deſpiſed ho
and to be rich, and to be regaled. And to
the will of his *father* he offered himſe
the *Croſſe*. Hee who wants knowledge
him come to heere this Doctour, as he i
ting in this Chaire. He whoe will heare a
ſermon, let him come to Chriſt our l
being in the pulpitt of the *Croſſe*, and he
be free from errour; becauſe *Truth* whi
Chriſt our Lord himſelfe, *ſhall free him.* A
wee be chaungeable, and weake, in wor.
let vs looke vpon this author of our faith
ſee how he is nayled to that *Croſſe*, both
and foote; and that immoueably, to th
that, by his grace we may be conſtant, &
ſeuerant in doeing well. He who will g
Chriſt our Lord, for the cure of his i
ſtancy, ſhall obtaine a perſeuerance, lik
1. *kings* 1. of *Anna*, *the mother of Samuell*, of whom
ſaid; *That she turned her countenance noe m*
wards ſeuerall wayes. He who dwells in
our lord, doth not wander hither and th
but ſtands faſt in goodnes, according
Scripture which ſaith, *that ſuch a one is euer*
Eccl. 27. *like the funne; and that his light is not dimin*
For hee who is in Chriſt, participates of C
And ſo as Chriſt is *iuſt*, he is alſoe *iuſt*, if
be *firme*, he is alſoe *firme*, though in a far
ferioure degree. For, as in one *body*, there
one *ſpirit*, which diffuſes it ſelfe, throu

the partes of that *body*, and they all liue by one humane *life*; and not one of them by the *life* of a *man*, and another by the *life* of a *lyon*, or any other beaſt, ſoe all they who are in Chriſt our lord, liue by his *Spirit*, as the *braunch* liues by the *life* of the *vine*, and as the *members* liue, by the *head*. And hee who poſſeſſes this *Spirit*, is like to Chriſt our Lord, and partakes of his conditions; although (as I ſaid), it be in a farre inferiour degree. And hee who hath not the *ſpirit* of Chriſt; let him hearken to S. *Paule* who ſaith, *If any man haue not the ſpirit of Chriſt, that man is not of Chriſt.* Rom. 8.

Lett a man therefore view and reuiew himſelfe, to ſee if he finde a conformity of his ſoule, with that of Chriſt our Lord; and if hee haue it, it will be eaſy for him to keepe the commaundements of Chriſt, ſince hee is of the ſame condition with him. And though he be not yet, of conformity with Chriſt lett him goe to Chriſt, and beg his ſpirit of him, whereby he may be ſtrengthned, according to that which *Dauid* deſired, thus, *Confirme mee with thy principall, or cheiſe ſpirit.* For it will profitt mee little, that Chriſt came into the world, if withall he come not into my hart. Chriſt brought downe *goodnes, peace, and Ioy in the holy Ghoſt*, with many other benedictions. If I liue in wickednes, warre, vngodly melancholy, or inordinate delight, Chriſt our Lord dwells not in my ſoule. And it is in effect, with mee, as if he had not come into the world at Pſal. 50.

of him, whoſe place he holds. A lord of vaſſailes is a Lieutenant of God who ordaines, that ſome ſhall gouerne and commaund, and that others ſhall obey. He *who reſiſts thoſe* former, doth by the teſtimony of S. *Paule*, *reſiſt the ordination of God*, who diſpoſes of all things according to ſubordination.

Rom. 13.

Now therefore lett a man conſider, what office God exerciſes towards man; and ſoe a great lord ſhall know how hee is to carry himſelfe towards his people. God chaſtiſes ſuch as erre, without any acceptation of perſons, and in this he is ſoe ſtrict, that he hath not any, who is ſo great a fauourit of his, but that he ſhall pay ſoundly for it, if he giue iuſt cauſe. Nay he pardoned not ſoe much as his owne ſonne, though hee owed nothing for himſelfe, but onely becauſe he obliged himſelfe, to pay for the ſinnes of others. Without faile he muſt needes be farre from acceptation of perſons, whoe puniſhed with ſoe great ſeuerity, his onely begotten ſonne, and ſuch a ſonne, and ſoe deerely beloued, and that for the ſinnes of others. There is nothing which ſhould haue power, to make him who gouernes, forbeare the doeing of his duty; but he is to ſtand like the ſtalke of a ballãce which leanes not, either to the one ſcale or to the other, that ſo euery man may haue his owne. There is noe ſtate but it would periſh and be vndone, if publique buſines ſhould be ledd, after the pace of particular affections. And at an inſtant doth that per-

to be *publique*, when he hangs neuer
owards the *particular*.
nce the reſpect of priuate profitt, muſt
him who gouernes, much leſſe muſt
ſt of any other man's profitt make
, ſince he owes more to himſelfe then
her. Chriſt our Lord is the patterne
made for all; not onely foraſmuch as
s the priuate cõſcience of a particular
foraſmuch alſoe as concernes any pu-
rſon. For hee was a king and ſoe he is,
ot after the manner of this world. But
he chaire of his *Croſſe*, hee ſaid to his
Woeman behould thy ſonne. To giue vs to
id that hee who is in the place of a pu-
rſon, muſt renounce all particular in-
s, though it ſhould regard his very
nd the ſame example, he alſoe gaue vs,
ome other tymes, he would ſpeak with
rnes to that Bleſſed Mother of his. To
how carefull wee muſt bee, to keepe
es cleere from particular affection,
ſome be angry at it, and though our
dure paine by it, rather then to cherish
ith diſguſt to God.
is nothing, to which great lords ought
d ſo much (that ſo they may be well,
:h God and man) as truly, & cordially,
e men who liue in the preſence of God)
ne euer faithfull, & firme to him, with
ging either to this way, or to that. And
be *eaſily performed* by that great man,

who ſhall attentiuely conſider, that he is
the Miniſter of God; as one who but me
executes, and muſt not exceede the commi
which is giuen to him. God places not
Lords in the world, to the end that they
doe, and vndoe, what they liſt; but to exe
the lawes of his holy will. And though
may account themſelues lords, yet are the
vnder the vniuerſall Lord of all, in compar
of whome, they are more truly vaſſailes, t
their vaſſailes are theirs, and their power
truly limitted as their vaſſailes power is fc
much as concernes the diſpenſing with v
they ought to doe. Soe that he is to be
fauoured, and beloued, who hath moſt
on his ſide, and he is to be moſt punished,
deſerues it moſt. And thus may any lor
ſemble the true lord of all, if without acce
tion of perſons, he giue to euery one accor
to his workes; yea and if ſometymes he pu
moſt, ſuch as are moſt fauoured by him. F
becauſe reaſon would require, that they ſh
offend him leaſt; and for that alſoe they
not thinke that becauſe they are beloue
him, they may take occaſion to doe what
liſt, & that which reaſon alloweth not. Fre
ſhip ſhould laſt as long as vertue doth, and
mitie, of oppoſition, as vice; For if it be ot
wiſe, *woe be to them, who call good, euill, &*
good.

Your lordſhip muſt conſider beſides,
God hath placed you, in the eyes of m

take that to be a rule of their liues, which ee you doe. Make account that you are in a high place, and that your ſpeech and ns are ſeene by all, and followed by the part of men. If ſuch a faſhion be taken Court, if ſuch a manner of ſpeech be here, all men procure it to follow it. And if e the cuſtome among great lords, that one ſhould giue them a buffet vpon one e, they would tender the other, and if it the faſhion for them, to abhorre ſinne, and te it for a point of greateſt, to obey the of Chriſt our Lord, without doubt, in ir men would hould it an honour, to doe which they ſaw practiſed by great perſons. or this reaſon, I beleeue, that the Eccleſiaſt Church, and the lords of the world, are e of perdition, to the moſt part of ſoules. beſeech your lordſhip, that as you are a ular man, you will looke into your ſelfe a hundred eyes, and that, you will looke your ſelfe, with a hundred thouſand, as re a perſon, vpon whome many looke, whome many follow. And take care, to both your perſon, and your houſe, ſoe or-, as the law of Chriſt requires; that hee ſhall imitate your lordſhip, may alſoe te Chriſt our Lord therein, and may meete nothing to ſtumble at. The vulgar, is out doubt, but a kinde of ape. Let great conſider what they doe, for in fine that be followed, either to their ſaluation, if

they giue good Example, or for their conc
nation, if it be euill. And this conſideratic
lone should ſuffice to make great lords
like ſoe many Saints, though it might
them ſome trouble; conſidering how our
Ieſus, the ſonne of God, would not be a k
but reſolued by his labour and ſweat, to
reſt, and peace to his ſubiects. And he f
from proſperities and honours, leaſt otherv
he might haue giuen occaſion of ſinne t
ſeruants, who would haue thought, (if C
our lord had followed them) that is would
haue beene their part, to purſue the ſame.
things are to be thought little worth, ſo
we may procure thereby, that God be ſer
And let this be the finall concluſion; Tha
much the more attentiuely, a man ſhall c
der, and imitate *Ieſus* Chriſt, ſo much the b
man, and ſo much the better *Lord* he ſhall
For in him wee beganne, and ſoe alſo we
end in him.

:tter of the Authour, to a Lady in
e tyme of Aduent, *and vpon this*
caſion he perſwades her to diſpoſe
r ſelfe to receiue the Infant Ieſus,
nd to loue him with feruent loue.

Ow buſy will your ladyſhip bee, in this
holy tyme, preparing a lodging for that
who is coming to you. Mee thinkes, I
u as earneſt, as *S. Martha*, & yet as quiet
Mary Magdalen; that ſoe by your endea-
, both exteriour and interiour, you may
m ſeruice, who is drawing neere, ſince
ſoe worthy both of the one and of the
, and is, in fine, your lord. O bleſſed tyme
:in is repreſented to vs the coming of God
h to dwell amongſt vs, *to illuminate our* Luke 1.
es, and to addreſſe our feete in the way of peace,
adopt vs for his brethren, and to deſigne
the enioying of the ſame inheritáce with
lfe.

is not without cauſe, that you deſire his
, and that you prepare your hart for his
ition. For this lord was *deſired* long before
ne, and the *Prophet* called him *The deſire of* Agge.
tions; and indeede hee giues himſelfe to Pſal. 9.
, but ſuch as *deſire* him. *God heares the deſire*

of the poore, for his eares are laid close
sighing of our harts, and he cares for
els in vs but that. To such a hart hee
and cannot deny himselfe, as it is said
Cant. 4 Canticles. *Thou hast wounded my hart,* (
sister, and my spouse; thou hast wounded my
the cast of one of thyne eyes, and by a hai
neck. Is it possible for any thing to l
tender, then that which is wounded
sight of a single eye? Is it possible for a
to be more weake, then that which is
by one single haire? where now are th
say, that God is hard to be obteyned, t
rigourous to be dealt with, and insuppo
be endured. Wee must quarrell with ou
since, because wee will be looking m
rall wayes, we place not our sight vp
nor will wee shutt that eye of ours, w
heuldes creatures, that so with all our
wee may cõsider God alone. Hee wh
in a Crosse bowe, shutts one of his eyes.
may see better with the other; how to
white; & we, the while, will not shutt v
sight of ours, which hinders vs from be
to hunte & wound our lord with loue

Let him recollect, and make sure
and lett him lodge it in God, whosoeu
minde to obtaine God. For as *God is ho*
he onely to be hunted, and taken wi
and he will haue nothing to doe wit
2. Iohn. who loue him not. And if they say, t
4. know him already as they ought;

them that they ſay not true. But our lord
› is wounded with an eye, is tyed with a
e. For that which loue takes, the recollec-
and reflected thought conſerues; that it
not be loſt.

And to the end that men might be put into
fidence, that they ſhould be able to arriue
mighty God, and that hee hath noe minde
ipp away, he makes himſelfe one of them,
layes himſelfe in the armes of a virgin,
thed vp hand and foot, without power to
rom that man, who is diſpoſed to ſeeke
. O celeſtiall bread, which deſcendeſt out
he boſome of thy Father, and art laid in the
lique places of this world, inuiting as many
ill, that they may come to enioye thee, and
le vpon thee. And whoe is hee whoe can
ure to withhould him ſelfe from goeing to
, and from receiuing thee, ſince thou giueſt
ſelfe, vpon noe harder cõdition, then onely
: wee be content to hunger after thee? For
ſt thou peraduenture aske more of vs, then
ly that a ſoule may ſigh for thee, and con-
ing her ſinnes, may receiue, and loue thee?

Great is the miſery of thoſe men, who
en bread comes to ſeeke them in their owne
vſes, they chooſe rather to dye of hunger,
n to ſtoope to take it vp. O ſloath what a
le of miſcheife thou doeſt! O blindenes,
at a deale of benediction doeſt thou looſe!
leepineſs what a deale of aduantage doeſt
u ſteale away! ſince conſidering the promi-

Mat. 7. & 21 Mark. 11. Luc. 11 Iohn. 14 & 16

Cant. 4.

se, *that whosoeuer seekes shall finde, and askes shall obtaine, and to him who knockes be opened*; it is cleare that if wee proue no the fault is ours.

But what? shall things passe still aft manner? Though God himselfe is come t vs, shall wee still continue sicke? He b the gate of our hart, crying out and s *Open to mee, O thou my freind, and my spouse*, we being all wrapt vp in vanities, suffer l stand calling there, and not soe much as him the gate?

O my soule come hither, and tell mee aske thee on the part of God, what, in t that thing, which detaines thee, from g all, with all thy forces, after God? What thou loue, if thou doe not loue this Spo thine? Or rather why doest thou not lou much, who did soe mightily loue thee? H noe busines on earth, but to attend to th of thee, and to seeke thy profitt, with his losse. And what hast thou to doe in this w but to exercise thy selfe, all, in loue of this of heauen? Doest thou not see, how al which heere thou seest, must haue an e also all that which thou heares, which toucheſt, which thou tastest, and when thou doest converse? Doest thou not see all this is but cobwebs, which cannot c thee, and keepe thee warme? Where art t thou haue not thy being in *Iesus Christ* our what art thou thinking? what account art

? what doeſt thou ſeeke, out of that
one, complete God?
; rowſe vp our ſelues at laſt, & breake of
ld ſleepe; Let vs awake, for it *is broad*
ice *Ieſus Chriſt* our lord who is the light,
:. *Let vs doe the wookes of light*, ſince
'as tyme wherein wee did the workes
:nes. O that the memory of that tyme,
n wee know not God, might ſerue vs
r sharp ſpurrs, to make vs runne gree-
:r him. O that we could runne, O that
ıld fly, O that wee might burne, and be
rmed, into him. What muſt a creature
ıen he ſees his creator made man, and all
of him alone? who euer heard of ſuch
s this, that one louing another, ſhould
be converted into that other. It is true
d loued vs, when hee made vs after his
ıut a farre greater worke it was to make
: after our image. He abaſes himſelfe
ıat hee may exalt vs to him. He makes
: man, that hee may make vs Gods. He
s from heauen, that he may carry vs thi-
ıis cõpany; and in fine he dyed, that he
iue vs life. And now ſhall it be poſſible
:he midſt of theſe things, I ſhould lye
; and without any ſenſe of gratitude for
ıt loue? *O lord illuminate myne eyes, that*
not ſleepe in ſuch a death as this. And thou Pſ. 12.
ſt done vs this great fauour, giue vs al-
ght feeling of it. For otherwiſe, the
the benefitt is, the more hurt it will

doe vs in the end.

O Lord open thou myne eyes, that th
conſider thee, deſcending out of the boſo
thy father; and entring into that of thy
mother, that I may giue thee great thank
this benefit. Make mee able to humble
for thee. Make mee able to conſider the
in a maunger, inſteade of a bed, cryi
through could & being oppreſt with p
& make me learne thereby, how to caſt a
cacy farre from mee. Make thy teares &
ſhew & ſound themſelues forth in myn
that ſoe they may mollify my hart, & th
may deliuer it ſelfe ouer, as wax, to euer
nation of thy will. And doe not thou p
that God ſhould weepe, and that man
haue noe feeling of it; for I know not at
of theſe two things, wee might wonder
Seale vp, O lord, thy wordes in my ſou
I may neuer ſinne againſt thee. Let th
which thou didſt ſhed for mee, be gath
into my hart, and be thou all, my onel
that ſoe thou maiſt not repent thy ſelfe
theſe great afflictions, which thou endur
mee. It is I, whom thou ſoughtſt, and
thou ſeekeſt ſtill; and for mee thou haſ
all thoſe tiltings, and triumphes, and s
forth all thy liueries, and vndergone
coſt. Let me neuer ſee my ſelfe belon
any other then thee, ſince thou haſt d
me ſoe well.

Come. Madam, let that hart of yours, n

it ſelfe for God is vpon the point of being
:; and hee hath neither howſe, nor bedd,
ein to lye. Let your hart be all inflamed
loue, for the Infant ſuffers much cold.
ret if your hart be but euen ſoe much as
warme this Infant with his cold, will
it greater heat. For how much the more
ne ſuffers for vs, ſo much the more loue,
ewes to beare vs; & where I finde my ſelfe
more beloued, there am I obliged more
ue.

teriourly hee ſuffers cold, and yet, through
reat loue he beares vs, he can endure noe
hes; but he lyes naked as ſoone as he is
e, & naked they lay him vpon the Croſſe,
ıſe in his bearth, & in his death, he ſhewed
reateſt exceſſe of loue.

ladam, you muſt prouide a cradle wherein
nay rock him a ſleepe, which ſignifies the
ſe of contemplation, and ſee that you tend,
reat him well, for he is the ſonne of a great
king, and he is the ſonne alſoe of a virgin,
ne takes much guſt to lodge himſelfe in the
of virgins; for the meat he eates is fleſh,
h is crucified & dead. And becauſe he hath
at deale of poore people, amongſt his kin-
, whome yet he loues deerely well, you
be alſoe ſure to loue them, for they are the
ren of our creator. As ſoone as he is borne
ur hart, you muſt take care to nurſe him;
beſeech him to keepe and ſaue you, for his
ies ſake. Amen.

A Letter to a certaine Lady, who is tau
what diſpoſition she is to receiue Chriſt o
into her ſoule; and with what care she is
him, and of the great miſery where into th
falls, which committs mortall ſinne, and
great treaſon it is, to leaue God, and fo
deuill, eſpecially for ſuch as haue beene part
fauoured by almighty God.

THE grace and peace of the holy gh
in your hart, and aſſiſt you in thi
tyme; that you may prepare your ſou
that Infant who is now to be borne.
hath noe howſe, but in thoſe ſoules wh
well diſpoſed to receiue him. He con
ſtraunger, and in great pouertie, Giue hi
hart, that ſoe he may ſay in the laſt day,
Mat. 25 *ſtraunger and you receiued mee.* But yet c
withall, that as there is nothing ſo muc
deſired by you as to lodge this Infant i
ſoule, ſo is there nothing which require
care and diligence, then to prepare, the l
ready, in ſuch ſort as he deſires. He co
humility, and pouertie; and they who
him muſt be humble, and poore. He co
vndertake great labours, and with labo
howſe muſt be adorned, wherein he vo
fes to dwell. He is chaſt, and he loues
are chaſt. And though he be very little

very Infant; yet withall, he is very great, and he is God; and ſoe it muſt be no little thing to prepare a lodging for a great God. Our lord is choiſe and nice, and by reaſon of ſome one mortall ſinne which ſome man makes litle difficulty to committ, he refuſes to enter into the ſoule. And if he be there already, one mortall ſinne, ſends him away. And when he is gone, he comes not back againe ſoe ſoone; but makes it plaine, by the difficulty which he hath to returne, with how great diligence he is to be kept, by vs; when we haue him there.

O my good lady, and how riche is he who poſſeſſes God, and how often in the day were he to looke downe vpon his hart, asking our Lord if hee be there? What chaynes ſhould he caſt about him of humble petitions and teares, begging of him as *Dauid* did, in theſe words, *O lord depart not from mee*. How full of caution ought a man to walke, leaſt he ſhould doe ſomewhat, which might offend our Lord, & leaſt being offended; he ſhould be gone. For, if hee be all good, what ſhall it be to looſe him, but to fall into the Abiſſe of all miſeries? They are ſadd things, which a ſoule feeles, when it hath loſt God; and ſuch, as will hardly be beleiued, though all the world ſhould ſpeake of them. This appeares well in our firſt parents *Adam* and *Eue*. For Eue, looking vpon the fruite of the forbidden, tree, it ſeemed very beautifull to her eye, and that if she might eate thereof, it would proue very pleaſing to her, and giue

Pſal. 21.

her great contentment, But as ſoone aſt ſhe had eaten, her eyes were opened, to behould thoſe great miſeries, which came vpon her by that meanes, & experience taught her, that the bitternes of breaking the cõmaundment of God, was greater, then the pleaſure to haue eaten the fruite. And then ſhe ſaw, that the apparance which the forbiddē fruite had, of being ſoe very faire, and full of guſt, was but a deceite of the deuill, who made a falſe glaſſe, for her to looke through. And hee alſoe gaue her a loathing, of thoſe other fruites which God commaunded her to eate. Soe as they ſeemed vnſauoury to her, and ſhe thought that all the guſt, and hidden good, had conſiſted in that which God forbad.

O how many haue beene deceiued by the deuill, through falſe imagination; he promiſing them contentment, & guſt; & they afterwards, making bitter lamentation, for giuing credit to him, whom euen before they knew to be a lyer, & the father of lyes: and ſome, after the end of many labours, and teares, haue ſweate hard, to returne into the freindſhipp of God, though, through all their life, they continued with this dagger in their hart, of, *How haue I offended God, hauing vouchſafed mee ſoe many bleſsings*! And it ſeemed to them, as if they enioyed not the benefitt of his pardon, through the continual greife and ſhame, which they had for committing the offence. Others there are, whoe being once gone away; neuer turne againe; like ill

made hawkes, whoe flying from the fiſt of their Lord, fall to feede vpon carryon; and being ſoe fleſhed, returne noe more; and hauing formerly taſted the foode of Angells, growe to take delight in the huskes of ſwyne. Luc. 15
Of theſe S. *Peter* ſaith, *That it had beene better for them, not to haue knowne the way of our lord, then to leaue it after it was knowne.* 2. Pet 2.
And it happens to them as to the dogge who returnes to eate, what he had vomitted, & as to the hogg whoe wallowes in his myre from ſide to ſide. And our Lord himſelfe ſaid, *That he who puts his hand to the plowgh, and lookes backe is not fitt for the kingdome of heauen*; but returnes to be worldly againe, and is both made an obiect of ſcorne to the deuill, and is alſoe placed as a marke to fright others from offending God. Luc. 9

In this ſorte did the wife of *Loth* vndoe her ſelfe. For God hauing vouchſafed her ſoe great a fauour, as to deliuer her from the fyre, which came from heauen, vpon *Sodam* and *Gomorrah*, where ſhee dwelt, and commaunding her not to looke backe againe, ſhe obeyed not his voice; but turning her head backe, was transformed into a pillar of ſalte, which beaſts licke vp. And heere it is to be cõſidered, that if God puniſhed her ſoe ſeuerely, whoe had not beene a ſinner in that Citty, but onely becauſe ſhe obeyed not his commaundement of not looking backe for what can the ſinner hope, whoe is deliuered from the puniſhment of God, through his great Gen. 19.

mercy; if yet diſpiſing that exceſſiue good
he turne back his hart, towards *the flesh po*
Egypt, and his ſinnes paſt.

I beſeech God euen for God's owne ſ
to deliuer euery ſoule, from falling downe
ſoe great a miſery as this. For as S. *Paule a*
Heb. 11 mes, *it is a fearefull and horrible thing, t*
into the hands of the liuing God; and wh
man, that he should be able to endure the wrath
fury, of Almighty God? For as any huge fir
able to deuoure ſome little woefull ſtraw
doth the mighty wrath of God, ſwallow
the ſoules & bodyes of all ſuch perſons a
part from him. And as when ſome wife, w
had beene deerely beloued by her husb
committs the fowle ſinne of adultery, that
band is inraged ſoe much the more againſt
at ſhe had bene more beloued by him; ſoe
wrath of God is very vnſufferable, whic
expreſſes againſt that ſoule, which he had
merly drawne out of the captiuity of ſinn
of bound had made free, and being nake
voyd of grace, had made rich and rarely
ned with the ſame grace, and of a wicked
had exalted to be his moſt honoured & bel
wife. What would ſuch a woman deſerue,
being vngratefull for ſoe great fauours,
not ſhould committ adultery, againſt ſuch
nerous and pious husband, but through v
hart, any ſuch thought ſhould once
though ſhee were a thowſand mile off,
the fact.

:ould euer thinke of giuing a buffett, to
t had endured ſoe many for him; and to
h diſhonours, & to crucifye a ſecõd ty-
perſon, whoſe former wounds, it were
nore fitt for him to bathe & dreſſe and
, then to add new ones to the old?
tinde of wickednes ſhall wee call it,
is able euen to amaze; and aſtoniſh the
for one to leaue God for the deuill, and
beene walking in the way to heauen,
thruſt his very feete into hell; and to
tter to haue to doe with God inraged,
ith God all gentle and appeaſed?
am, I haue not written this, as thin-
at this miſery will lay hould on you.
confidence is not in you, but in him,
with ſoe much mercy, and pitty, redee-
ou, out of the captiuity wherein you
nd taught you ſoe well, what belongs
oue, as to haue giuen you cleerely to vn-
d thereby. that hee meant not to vnder-
e buſines in ieſt, neither will hee, that
ou, or I, ſhall make a ieſt thereof. In
d who loues with ſoe great fidelity, doe
my confidence; and not in you, whoe
ept ſo ill correſpondance with his true
it I haue written this, to the end, that of
ſe, you may hunt out a litle ſent, of the
wherein you are; & that you may recõ-
our ſelfe more and more, to our Lord,
ine, that you may be ſoe diſcreete as not
away your tyme, in the admitting of

vnprofitable thoughts. Our lord will c
vp theſe things, and will finiſh that w
he hath begunne, and will not take
Crowne from mee, and therefore am I in
tience and hope, that you ſhall not depriue
of that which God hath giuen mee. You l
heere many ſeruants of God, both men
woemen, who recommend you to his m
with much care, and I beſeech him to grau
moſt completely to you. Amen.

of the Authour to a Lady, at the Feaſt of the any or three kings. Wherein hee ſhewes thee is to goe and adore the Infant Ieſus, thoſe kings; being guided by the ſtarre of; and that shee is to offer him the gould of e loue.

ite to your Ladyſhip this laſt Aduent, e great fauour which our Lord did vs, hſafing to come to vs, and of the happi- nat ſoule which diſpoſes himſelfe to re- n. I hope in his mercy, that hee is come you, and that you haue receiued him th and loue. And therefore now, there s noe more, but that you offer your perpetuall ſacrifice to him, who hath ifed to offer himſelfe to you as a deere nd that you imitate the faith and pre- nich were made by thoſe *wiſe men* to the Infant as ſoone as they found him out; haue already imitated them in the care d to finde him. It will doe well, that ntemplate how this great lord is ſoe d, in that poore open ſtable, and that r, where the naturall diſcourſe and e reaſon of thoſe kings, was farre from g that they ſhould finde him. But the hich, with vs, is Faith, refuſes expreſly any further on, and declares with moſt lent beames as by ſoe many tongues,

that hee who is aboue all reaſon, and
ledge, lyes in a place which is hidden f
diſcourſe of reaſon; that ſoe wee may l
beleeue, that moſt firmely, whereof w
leaſt certainty.

For if as the ſtarre guided them, ſoe t
beene guided but by their reaſon, they
haue gone to looke for this new borne
ſome royall pallace; for a perſon and
wherein he dwells, are to carry propo
one another: Our lord vouchſafes to
great fauour to them, vpon whom he be
a ſtarre, which is the guift of faith; t
they may ſeeke God, both when he is w
vp aſwell in thoſe ſwadling-cloutes, in
uerty of his birth, as in the contempt a
ment of the death of the Croſſe; the kin
him in one of thoſe places, and the gooc
in the other. For both they, and hee, l
eyes of Faith, and that made them p
themſelues all along and adore him, pr
that they were as nothing in his diuine
ce. For if they had knowne him but fo
porall king, how great ſoeuer hee had
would haue ſuffized for them, to haue
uerence to him, as one man vſes to a
but for ſoe great men to proſtrate then
before an Infant, betokens that they
terior faith, whereby they knew t
Maieſty, which lay hidd in that Infanc

But now your Ladyſhip muſt be ſu
you appeare not empty before this Lo

ou thinke not that you giue him any
, if you doe not giue him your loue.
ing but God is able to make your Lady-
happy; and nothing but your ſelfe is able
pe him contented. This loue of his is not
d with any intereſt which regards him-
or the value of the preſents which are
to him; but it is a true and perfect loue,
1 requires an vnion of harts. And this is
nguage, as S. Bernard ſaith, whereby
and the ſoule communicate themſelues
ake to one another, in the ſame tune. If
rd threaten and puniſh mee, I am not to
ie ſame; but my duty will bee, to humble
lfe ſoe much the more, as hee doth more
himſelfe; but if he loue mee, I muſt bee
im in that, and I muſt loue him, ſaying,
:he ſpouſe; *My beloued to mee and I to him.*
great dignitie of a creature, which is abled *Cant.*
o draw, in the ſelfe ſame yoke with his
, and may anſweare him like, for like, for
s that thing, which abaſes hills, and rayſes
/s. Offer your loue to him; whoe for loue
u, did though hee were ſoe great, be-
an infant, and being God became man;
hedd the blood of circumciſion for you,
n eyght dayes; as being not content that
d ſhedd teares, for you, when he was bor-
teale not your ſelfe away from this lord,
you are ſoe truly his, leaſt you grow to be
:m, of whome the Prophett Ieremy ſaith;
ent like one whoe runnes away with him

ſelfe. Where are you engaged more dee
where can you employ your ſelfe more pr
bly? where can you exalt your ſelf more hi
then by louing Chriſt our lord, who louec
and waſhed you with his bloud, and giues
himſelfe to ſuch a one as loues him, and n
him of a man, grow to be a kinde of God.

Bee very carefull of your ſelfe in this bu
and ſoe that you offer *gould* to the Infant
For as a little gould is more worth then a
quantitie of other mettall, ſoe a little true
is more pretious, then much copper, anc
other mettalls of feare, and proper intere
any other ſuch affects as riſe from theſe.
are wont to meaſure themſelues by their d
many good workes, and they neuer co
that God reſpects nothing in them, but
the hart from whence they riſe; and th
man ſhall pleaſe God more who doth leſſe
workes, then another whoe doth greater
who did the leſſe, haue the greater loue.
man by faſting from ſome one meale, or
uing ſome very little almes, ſhall be more
ſing to our lord (as the widdow was, then
others whoe gaue great almes) becauſe he
it with more loue then they. And heere
peares the greatenes of our Lord, ſince no
uice which wee can doe him, how great ſ
it may be, is great in his ſight, if the loue
partie be not great. For hee whoe hath
of nothing, and cannot poſſibly encreaſe
riches, or any other good, why ſhou

Marke 12.

for ought which can be giuen him, but
ly to be beloued, which is ſoe acceptable a
ent, as cannot be refuſed by any. And ſoe
h is God in earneſt when he requires it of
as that he puniſhes with eternall death, the
on whoe grauntes him not his loue.
That thing is ſoe farre from ſelfe loue in the
res of any thing, as hee whoe needes noe
ice which can be done him thereby; and
e againe hath ſoe much deſire of any thing
e whoe ſoe requires a man's loue, as to pu-
him with the torments of hell, who will
giue him that loue and giue it truely, yea,
that ſoe as it may exceede all other loues.
therefore Saint Auguſtine might ſay with
on, *O lord what account doeſt thou make of mee,*
thou commaundeſt mee to loue thee; and doeſt
ten mee with huge miſeries if I loue thee not.
this be therefore your prime care, to attend
e loue of our Lord. For this very purpoſe,
nade himſelfe ſoe very little. For by how
h the more he conceales, and as it were
mbles his Maieſty, ſoe much more doth he
are his goodnes, and thus doth he the more
te our loue; which lookes more at eaſe
n the littlenes which he tooke, then vpon
greatnes which he naturally poſſeſſed.
lis wiſedome lyes hidden by his being made
nfant whoe could not ſpeake. His power
ſoe bound vp by certaine ſwathing-cloa-
, and he endures bitter colde. And all this
e end, that the more of his other attributes

he hides from vs, the more he may declare loue to vs; that ſoe we alſoe may loue him more, as we finde him to haue ſuffered m for vs. It is certaine that to ſee him trem with colde doth kindle vs much more, the wee ſaw him well, and warmely cladd, an he felt noe paine. And therefore hee ſhall very ill, whoe denyes him his loue, ſince it bought at ſoe much coſt of this Infant; after the rate thereof, will it coſt that n whoe ſhall deny to giue it.

Pſal. 65. Hee whoe offers this loue, offers *the holoc with the marrow* to our lord, as *Dauid* ſaith. as fire burnes vp a whole beaſte; ſoe doth l conſume the whole man, both within & wi out. The fire of true loue, will not endure t the ſtraw of exteriour vanities ſhould rema vnburnt. How ſhall that man be able to l pompes and ſhewes who cordially loues Infant *Ieſus*, being layd in a poore maunger it be true that loue muſt make louers like one another. It is a great bleſſing and lig which makes vs able to ſee God heere belo that ſoe we may know how to walke for pleaſing of his diuine Maieſty. And ſince walkes in a very contrary way to that of world, let vs reſolue to make our choice that guide, whome we meane to follow; ſi wee cannot walke in both; and ſince the wo runnes headlong vpon errour, and ſince Ch

Iohn. 14 our Lord is the truth which ſaues ſuch as leeue and follow it.

id let this *holocauſt* haue *marrow* in it, for
r is a ſoft thing, and doth ſoone melt.
e doth that hart which loues our lord;
ıether the matter concerne the ſeruice
ſame lord, or els the good of a man's
our, ſuch a one will not expreſſe either
, or harſhnes, but ſweete mildenes, bee
ath care to keepe his loue as ſafe, as the
we is within the bone. But before you
iue to that marrow, it is garded firſt by
ynne, and then by the fleſh, and laſtly by
ne it ſelfe. The man who loues, places
ngs which he poſſeſſes, and deſires, be-
ıat which he loues; that he may ſooner
ll that, then that the perſon beloued by
ıould once be touched. And he hath a
and firme purpoſe as if it were made of
ıot to venture the loue of our lord,
h it ſhould coſt him whatſoeuer he either
nay euer be.

:h gould as this it is, which you muſt
:o the Infant, who is borne ſoe poore;
ou muſt open your treaſures, for that
ıſe, as thoſe kings did. For if this hart
t opened, which is the treaſure-howſe,
e labour is loſt. For in that caſe whatſo-
t bee, which is offered, is not gold but
:erfect ſtuffe; & he takes the beſt to him-
and giues the worſt to Almighty God.
ı therefore your hart, and conueigh the
ıt newly borne into it, ſince that hart a-
liues, in which hee is. And ſince he is of

Marke 2.

ſoe little weight, doe not lay him dowr
weare him in your boſome, like *that han*
Myrrh, whereof the ſpouſe ſpeakes. Cc
Cant. 1 withhim with all reuerence becauſe he
and yet take courage to communicate
with him, becauſe he is an Infant; for
he hath his hart as ſerene, and ſweete,
may well conceiue by his exteriour appa
Take heede you lett him not fall, for h
be kept with great care; but if your l
not great, you will either forgett him qu
or els lay him ſoone aſide, as thinking t
weighes too much. And ſoe that you m
te with him in ſuch ſort, as that you gi
ouer, till you perceiue by good conie
that both you loue him, and are belo
him. For till a ſoule feele this, it euer
feare, aud ſadnes, and as vnder the burd
law, but when it comes to this paſſe; t
nothing which can eaſily trouble it, w
conſiders that God loues it, and it loues
beſeech him that it may ſoe happen t
Ladyſhipp. Amen.

of the Authour to a Lady wherein hee shewes : the coming of the holy Ghoſt wrought in the lles, and what it workes in them whoe diſ- bemſelues to receiue it, and how they are to ſe themſelues.

l ſend you a good Feaſt of whitſontide, t by heareſay, but by experience; & that, ſolemnitie your hart may feele that the faithfull ſeruãts of Chriſt our Lord, :hey were aſſembled in that meeting- id feele, by the infuſion of him into their who depriued them of their weakenes, iuered them from their ignorances, and l the boſome of their ſoules, with ſoe y, as might well giue the world to vn- d; that the blood of Chriſt our lord was dd in vayne, nor his prayers to his Father ı vayne; ſince by meanes thereof, a parti- n of the diuinitie, was communicated. ow often, when they ſaw themſelues ſoe , and that they were made ſoe richly the and beloued of God, did they ſing a of prayſes to *Ieſus Chriſt*, their lord and r; as knowing well, that he had ſent iis guift as he was God, and had deſerued hem as he was man. For according to ur lord himſelfe had ptomiſed, the holy ıs ſoone as he ſhould become, was to

Iohn. 16 make knowne *Iesus Christ*, our Lord, and te
testimony of him, that soe the Disciples
the world might knowe him, and by kno
him might vnderstand withall, that all
was to come to them by his meanes, anc
they were to render him seruice, and ex
all gratitude to him, as to their true and ab
dant benefactour; and that soe, they mig
maine faster tyed to him by the cordes of
in his absence, then formerly they had bee
presence; & might know by experience, w
puissant *loue* the *holy ghost* is, and how ard
he makes that Blessed *word* of God, to b
loued, from whome himselfe proceeded
in whome he reposes, and that they shoul
ke noe difficultie to publish and proclaime
to the world, though it should cost them
liues.

If we had a parte of this solemnity
within our very harts, we should be sure
lebrate it exteriourly as we ought. And i
soule were bedewed with some dropp o
water of this plentifull Riuer which issue
Apoc. 20. of the throne of God, & of the lambe, the
of this whole world would be soone quer
in vs, and wee should be refreshed by this
uenly dew from that drynes, and stiffnes
rein wee yet remaine soe negligent, soe ba
and soe accursed.

O how much would we finde our s
obliged to our Redeemer, when wee sh
sensibly feele, that wee were indeede rede

by him, and that our ſinnes were drowned, that our ſorrowes were ſpent, and aboundance of ioy imparted inſteede thereof. Wee would not then complaine of paines, of baniſhments, of abſence from what we loue, of wanting thoſe things which ſeeme moſt neceſſary to vs, and in fine of any inconuenięce. For ſoe powerfull is this ſpiritt, and the fire thereof, that it ſtriues vpward, and makes vs ſoe loue & confide in God, that noe water of ſorrow, and affliction hath power to quench it, but it remaines euer quicke, and conveyed with ſuch ſtrength into the bowells of the ſoule (which are ſoe mightily inflamed) that it kills all that which liues ill; and cauſes, that euen death it ſelfe cannot conquer him, who is mortyfied by the coming of this holy ſpiritt.

This is that deare gueſt, whoe cures the wound, which the abſence of Chriſt our lord had made in their harts whoe loued him, and fills vpp that empty place, which was made therein by his departure. And now if he were able to comfort and free men from that ſorrow, which was cauſed by the abſence of Chriſt our lord himſelfe, more eaſily will hee be able to comfort vs, in caſe of the abſence of creatures, if we be in any paine thereby. This is hee, who is ſoe full of care of his orphanes, who ouerſhadowes them with ſtrength, from on high, and who covers and keepes them warme vnder the mantle of his protection, and makes them know that they haue one in hea-

uen, whome they may with confidence, without presumption call Father; hee rep that which is ruined, he illuminates that w is darke, he heates that which is colde straightens that which is crooked, he refre that which is ouer wearyed, and he is dayl uing vs new strength, which makes vs fl toward the mountaine of God.

Madam, it will be reason that such an cellent present as this, should put vs into g appetite, and that wee sell all the affection our hart, for the purchase of this Iew which onely is able to make vs happy. newes of it passes before our doores, and noyse sounds in our eares, of how he co downe to men, and is glad of a habitatio their hartes; Let vs not suffer him to passe but let vs constraine him to visitt, and com vs, that we may serue him yet more. And c sidering in whose name wee may desire hir stay with vs, he will not neede to be much treated; for the Father sends him, through I Christ his sonne our Lord.

Christ our Lord is he who obtayned holy ghost for vs. For otherwise, what that most high spirit to doe, with con downe to vs, whoe are but soe much fl which is impure, and weake, and encline all kinde of ill. This spiritt exceedes vs inc parably more, then the heauens exceede earth, if it were not for that, he who is of l uen, being engendred by the Father, did a

:loe farre as to become *man*, the ſignifi-
f which word is to be *earthly*. And ſo
ing humaned, and tempored with our
es, did labour and ſweate, and, vpon
of his life, did obtaine for vs, that this
hich created the heauens, ſhould abaſe
oe farre, as to dwell in thoſe potts of

vs giue thankes to Ieſus Chriſt our
ınd lett vs gather the fruite of his la-
And ſince the *holy ghoſt* comes downe
ly to dwell with vs, in contemplation
neritts of Chriſt our lord, let vs not be
ratefull for either of theſe two great
, as thereby to looſe them both. The
gh will abaſe himſelfe to theſe meane
, that he may bee their Father, and their
ınd how then can wee be ſuch woefull
s to ſay *Noe*, to him. Let vs goe forth to
him with loue, whoe comes with loue,
:vs doe it with great deſire, for where
ſired he is well content to ſtay. Lett vs
him whoe ſaid. My ſoule hath deſired *Iſay.26*
/ night, and in ſpiritt; and with the
)wells of my ſowle, I watch towards
the morning. By night he deſires to
ıy holy Spiritt, who findes himſelfe to
ſted, and places not his confidence in
ıe arme, but ſends out ſighes to this ſpi-
to the comforter of the ſorrowfull, and
:r of all ſuch as are in paine. And *in the*
hee will bee content to watch, whoe

A letter of the Authour to a
Preiſt. Hee shewes how he m
pare himſelfe; and what co
tions are moſt profitable, v
goes to celebrate at the Altar.

REuerend Father; I beſeech our
the delay which I haue vſed in m
anſweare, may be recompēced with b
and profitable to you, for your demau
great importance; and ſoe would the
alſoe bee, if it were ſuch as I haue
aske me what preparation is beſt, and w
ſideration is moſt profitable, when y
celebrate the miſtery of the *body*, an
our lord and Sauiour *Ieſus Chriſt*; bec
feare that the thing, which of it ſelfe is
full, may yet proue hurtfull to you, for
due preparation.

You know already, that there are
complexions of mens bodyes; and ſo
variety of inclinations, in their mindes
ſoe alſoe are the guifts which God ir
men, very different. Some, he lead
meanes, and others by another, and
there can be noe ſuch common rule
may ſquare well with the generallity o
concerning the conſideration whic
moſt profitable for the aforeſaid action.

ɔdge him in ſuch a howſe as may diſguſt
.et vs keepe peace, both at home and a-
for euen vnquiet and wrangling folkes;
nt to diſſemble their little brawles, for
iour of ſome principall gueſt.
ing lodged him in our howſe, let vs giue
od attendance, ſince he hath made it a
. For he is a mighty king, and it is againſt
ɔn, that hauing him with vs at home,
uld be gadding abroad to ſee vanities.
then ſhutt vp the doores, and caſt our
roſtrate at his feete, and let vs tell him
ıth, that there is nothing which ſhall
; from him, and that we haue giuen this
re to all the world, that it muſt leaue vs,
ı alone together. And ſoe lett vs enioye
r he is able to make vs happy, and ſo as
thing can depriue vs thereof. If you car-
uſines thus, you ſhall be comforted in
wherein yet you haue diſcomfort; and
drinke of the Riuer of the delights of God
ı you be inebriated thereby. And I ſhall
comforted when I ſhall ſee you in the
f him whoe knowes ſoe well how to
ɔu, and inſtruct you, and eternally to
ı. It is he, whome I beſeech to be your

God and man, and what the cauſe is why mes to the altar.

Certainely Sir, it is a blow of great towards the awaking of any man, to cor and ſay this to himſelfe, in good earneſt, *now goeing to conſecrate Almighty God; to him in my hands, to haue audience of him to receiue him into my boſome.* Let vs ponde well; and if it ſincke into vs by the grace ar ritt of our lord, it will be ſufficient, and abundant, for the making that reſult to vs, whereof we haue ſoe much neede, th (according to our frailty,) we may perf that office as we ought.

Who is hee that can chooſe but be med in loue, by thinking, I goe to recei *infinite Good*? who will not tremble, w amorous kinde of reuerence, at his pre before whome the powers of heauen tre and who will not reſolue, neuer to offen more, but ſtill to praiſe him, and doe him ce? Who will not be confounded, and mourne with greife for hauing offende Lord, whome hee hath preſent there? wh not confide, vpon ſuch a pawne? whoe w take hart, to goe through this deſert, b way of pennance, with ſuch Prouiſion? A nally, this conſideration, (when the hand Lord helpes it on) doth wholly chaunge a and taking him from himſelfe, doth euen low him vp; ſome tymes by reuerence, ſo mes by loue; and at other tymes, by other

ıll affects of the minde, which are pro-
ɔy the considerations of his *Presence*.
ffects, though they doe not necessarily
ɔm these *Considerations*, yet are they a
ıdy helpe therevnto, if the man, as we
y, will not be a stone.
:hat you shall doe well to exercise your
this thought. Make account that you
at voice, *Ecce sponsus venit, Deus vester* Matth
:hold your spouse is coming, your God is co 25.
ıd shutt your selfe vp in your hart, and
:n it to receiue that, which vses to
from such a lightning. And desire you,
me Lord, that for that very goodnes of
which he hath vouchsafed to put him
ɔ your hands; for that same goodnes, I
will giue you a true feeling thereof, that
may esteeme, reueare, and loue him, as
ht. Importune him that he permitt you
ɔe in the presence of such a Maiesty,
feare, reuerence, and loue. Accustome
e to thinke as you ought, of the presen-
: Lord; although you should then en-
noe other consideration but that.
ısider them whoe stand in presence of
'ho, though they say nothing; yet see
lesty, the reuerence, & the loue where-
y stand, if they stand as they ought. But
:r to consider how those great ones as-
e Court of heauen, in presence of that
greatenes all trembling at the reflection
owne littlenes, and burning in the fyre

of loue, like perſons whoe are, as it were, ſumed, in ſuch a furnace. Make account, you enter amongſt thoſe *Graundes*, whoe a richly adorned, and ſoe well behaued; an diligent in doeing ſeruice to their Lord. then being placed, in ſuch ſociety as that, a the preſence of ſoe great a king, thinke of you ought, though, as I was ſaying, you not, at that tyme, any other conſideration that.

My meaning is, that it is one thing for a to haue what to ſay to the king; and it is ther, to know (which may be done with ſc ce) how to ſtand in his preſence, and the carry himſelf as he ought. And this is that v of the ſoule with our lord, which a man doe well to procure during the tyme of ſ and to hang wholly vpon him, iuſt ſoe as v he is in his Cell, vnited with our lord, in the ſecret retired corner of his hart. And this, in ſort, as that the *wordes* which he reades, not be of any diſtraction to this *vnion*; ſo ſhall reape more fruite by it, then by tl though yet, it be true, that he is to haue re alſoe to the *wordes*; but he is to accuſtome ſelfe whileſt he hath his hart vnited, and pr with God, to carry that attention withall what he doth, and ſaith, as is conuenient.

Deere lord, and what doth the ſoule of man feele, when hee carryes him in his h who made election of our *B. Lady*, & enri her with celeſtiall graces, that she migl

itt to liue and conuerſe with God made
And when he compares her hands, and ar-
id eyes, with his owne, what confuſion
e grow to haue? How ſtraightly will he
himſelfe to be obliged, for ſuch a benefit?
:aution will he vſe that he may keepe him
wholly for him, whoe hath done him ſoe
honour, as to put himſelfe into his hands,
come to them by them wordes of *Conſe-*
.

theſe things are noe bare wordes nor noe
onſiderations; but they be arrowes, ſhutt
out, from the ſtrong bowe of Almighty
which wound and wholly chaunge the
nd which make it deſire, that at the end of
, it may at lardge conſider that worde of
ord, *Scitis quid fecerim vobis? Doe you know* Iohn.
haue done to you. Deare lord that a man 13.
conceiue *quid fecerit nobis Dominus*, *What*
d had done for vs in that houre. That a man
taſt him with the palate of his ſoule: O
man had true weights, where with he
weigh out, this great benefitt. How happy
l he be, euen in this world; and how, after
l of *Maſſe*, would he loath euen the ſight of
res; and would eſteeme it to be a torment,
: muſt treate with them. And his ioy and
uld conſiſt, in pondering, *Quid fecerit ei*
s, *what our lord had done for him*, till the
ay, that he ſhould retourne to ſay *Maſſe.*
four Lord doe at any tyme giue you this
you will know what ſorrow and ſhame

you ought to carry in your hart, when y
proach to the *Altar* without the ſame. F
whoe neuer enioyed it, doth not know
a miſery it is, to want it.

You may add to this Conſideration
perſon whoe comes to the *Altar*, the
why he comes; and you will there ſee a
blance of the loue, of the Incarnation
Lord, and of his holy Natiuity, and of h
and death; renewing that which paſſed
tofore vpon his ſacred perſon. And if yo
enter into the moſt inward corner of th
of our Lord, and if hee vouchſafe to teac
that the cauſe of his coming, is a viole
impatient kinde of loue, which permit
him whoe loues, to be abſent from th
beloued; your ſoule will euen faint vnd
a conſideration as that.

A man is indeede moued much, by
ring after this manner, *Heere I haue A*
God. But yet, when hee conſiders, that
mes meerely out of the great loue wh
beares, (like one betrothed who cann
a day, without ſeeing and conuerſing w
Spouſe), the man I ſay, who feeles this,
be glad to haue a thowſand harts; whe
to correſpond with ſuch loue, and to ſa
S. Auguſtine O Lord what am I to thee, th
shouldeſt commaund mee to loue thee? what
thee, that thou shouldeſt ſoe much deſire, to ma
a viſitt; and to giue mee an embracement, anc
being in heauen, with them who knc

ow to loue, and ſerue thee, thou yet
ſafeſt to deſcend to this creature, who
es very ill how to ſerue thee, *but very well*
offend thee. Is it poſſible that thou canſt
ntent thy ſelfe, O lord, to be without
Is it poſſible that thy loue of mee, ſhould
thee downe? Bleſſed maiſt thou bee for
who being what thou art, haſt yet placed
ue, vpon ſuch a creature as my ſelfe? And
oſſible, that thou ſhouldeſt come hither,
royall perſon, and that thou ſhouldeſt
y ſelfe into my hands, as if thou wouldeſt
I dyed for thee once, already; and I come to
w, to lett thee know, that I repent not my ſelfe
; but if it were needefull, I would dye for thee
ſecond tyme. What launce could remaine
reſt, after ſuch a deare expreſſion of loue
s? Who, O lord will euer be able to hide
lfe from the heate of thy hart, which
es ours with thy preſence, & the ſparkes
t to all them who are neere it, as out of
mighty furnace. And as ſuch a lord as this,
good Father) doth the God of the hea-
come to our hands, and we being ſuch
hes as wee are, doe yet conuerſe with
nd receiue him.

t vs now conclude this good ſubiect,
h is ſoe fitt to be felt and put in execution.
et vs beſeech this lord of ours, who hath
ly done vs one fauour, that now he will
s another, forasmuch as his bleſſings, vn-
we valew them, and thanke him, and

ſerue him for them, will not be of proſ
Or rather as *S. Bernard* ſaith, *The v*
man, by how much the better hee is, by ſoe n
the worſe. Let vs conſider well how v
throughout the whole day; leaſt els
puniſh vs, in that tyme when we are at
tar. And throughout the whole day
carry this thought in our harts, *I hau*
our Lord. At his table I ſitt; and to morr
be with him againe. By this meanes, we
able to avoyd all ill, and wee ſhall take
wards the practiſe of all good. For tha
is done from the *Altar*, our lord is
rewarde, at the *Altar.*

To conclude, I ſay you muſt remem
our lord complained of *Simon* the *Pha*
Luc. 7. that, entring into his houſe, hee gaue
water for his feete, nor any kiſſe to his
To the end we may know that he deſi
in the howſe where he enters, we ſho
him teares, layd at his feete for our ſin
loue which makes vs ſalute him with
of peace. I beſeech our lord to beſ
peace on you, both with your ſelfe, a
your neighbours; and ſoe as that it m
from perfect loue; which I deſire may
you heere, for the offences, which y
and others committ againſt our Lord
heauen I deſire, that he ſhould make yo
it; eſteeming the good of God for yo
and more then your owne, becauſe
him more then your ſelfe. For his lo

u, that if in this letter, there be either litle,
uch, which needes amendement, it may not
t your helpe; and if there be any thing
l in it, giue the thankes for that, to our
l, and remember mee when you ſhall be
e Altar.

tter of the Authour to ſome deare freindes of his,
ho were afflicted by a perſecution, which was
yſed againſt them, he animates them much, to a
ue of the Croſſe, and the imitation of Chriſt
ir Lord, whereof hee ſpeakes with great ten
ernes.

Leſſed be God the Father, of our Lord Ieſus Chriſt, 2 Cor
the father of mercyes, and the God of all conſola 1.
whoe comfortes vs in all our tribulation; in ſuch
as that wee alſoe, are enabled to comfort them
are in any kinde of affliction. And this wee doe,
rtue of that conſolation, wherewith God com-
s vs, For as the tribulations of Chriſt abounde in
ſo through Chriſt, ſee our conſolation is alſoe
ndant.

Theſe are the wordes of the Apoſtle Saint 2.
le. Three tymes he was ſcourged with rod- Cor. 11
fiue tymes with whipps; and once he was
ed, in ſuch ſort as that he was left for dead;
perſecuted by all the generations of man
le; and tormented withall ſorts of afflic-
is, and troubles; and this not in any ſmall

number of tymes, but as himſelfe ſaith elſwhere, *wee are euer, euen drawne to death, for the loue of* Ieſus *Chriſt, that ſoe his life, may be made manifeſt in vs.* And in all theſe tribulations, he doeth not onely not murmure, nor complaine of God, as weake perſons are wont to doe, nor doeth he afflict himſelfe otherwiſe, as is vſed by them, whoe loue their honour and their eaſe; nor doeth he importune God to remoue them from him, like ſuch as know not the valew thereof, and therefore deſire not ſuch company, as that; nor doeth he eſteeme them as ſome ſleight, and little fauours, as they doe whoe loue not to ſuffer much; but leauing all ignorance, and weakenes farre behinde him, he prayſes our lord in them, and giues thankes for them, as for an extraordinary bleſſing, Eſteeming himſelfe happy, to ſuffer ſomewhat for the honour of him, whoe ſuffered ſoe great diſhonours; that ſoe he might draw vs out of that true diſhonour wherein wee were, being ſlaues to the baſenes of ſinne; and he beautified, and honoured vs, *with his ſpiritt, and with the adoption of the ſonnes of God*, and he gaue vs an earneſt, and a pledge that we ſhould enioye the kingdome of heauen by him.

O my brethren, whoe are ſoe very much beloued by mee, God will open your eyes, that you may conſider, how great fauour he doth vs, by that which the world thinks to be disfauour, and how much wee are honoured, in being diſhonoured, for ſeeking the honor of

nd how high honour is reſerued to vs,
at abaſement, wherein now we are, and
weete, delightfull and deare armes, our
extends towards vs, to receiue ſuch as
ounded in the warre for his ſake, where-
ſe very woundes doe incomparably out-
& euen make ſweete all that gall, which
lictions of this life can giue. And if we
ny true vnderſtanding, we ſhall conceiue
ment deſire of theſe imbracements.
or whoe will not deſire that, which is
y amiable, and deſireable, but onely ſuch
, as knowes not what true happines is.
now you for certaine, that if thoſe feſti-
of heauen pleaſe you, and if you deſire
, and enioye the ſame, there is noe way to
e ſecure, then that of ſuffering. This is
ath, whereby Chriſt our Lord, and all his
its are gone before vs; and *which he calls* *Matth*
, *and ſaith, thas it leades men to life.* And he 7.
this inſtruction, to the end that if wee
I haue a minde to be where he is, wee
walke by that way, where he went. For
gainſt all reaſon, that the ſonne of God,
g gone by the way of diſhonour; the ſer-
men, ſhould goe by the way of honour,
e *Diſciple is not greater then his Maiſter, nor*
e, *then his Lord.* And God forbidd, that
ule ſhould repoſe, and reſt, in any other
, or ſhould deſire any other life, in this
, but onely to ſuffer, vnder the *Croſſe* of
our lord. Though yet, I know not, if I

haue ſaid well, in calling that affliction
is ſuffered vnder that *Croſſe*: For to my ſee
it is as the delight of a ſoft bed, full of ro

O thou *Ieſus* of *Nazareth* (by which
it is ſignified that thou art all full of *ſa*
how ſweete is that odour of thee, wh
wakes in vs, thoſe inſatiable deſires, of e
ty; and makes vs forgett the afflictions, v
we ſuffer heere, whileſt we conſider for w
they are endured, and with what rewar
ſhall be paid. And whoe is hee that ca
thee at all, and yet doeth not loue thee
fied? in that *Croſſe*, thou diddeſt ſeeke me
diddeſt cure mee, thou diddeſt deliuer me
diddeſt free mee, thou diddeſt loue mee,
thy life and bloud for mee, by the ha
baſe and cruell wretches. And theref
the *Croſſe*, will I ſeeke thee, and vpo
I finde thee; and finding thee, thou h
mee; and thou deliuereſt mee from my
who am the creature which contradic
loue, wherein myne owne ſaluation dot
ſiſt. But now (being free from the loue
ſelf, which is thine enemy) I anſweare
though not with equallity, yet with a ki
poore reſemblance, of that exceſſiue
which thou carryedſt to mee vpon thy
louing thee, and ſuffering for thee, as t
louing mee, dyedſt of loue for mee.

But woe is mee, and what ſhame cou
face, and what ſorrow ſeizes vpon my
whoe hauing beene ſoe much beloued b

hy ſoe great torments doe well declare)
ue thee ſoe little, as may be ſeene by the
vhich I endure for thee. I eaſily confeſſe,
I men deſerue not ſoe great happines,
e marked out for thine, with the marke
Croſſe, but yet, conſider what a ſadd
it is, for mee to deſire, and not to obtaine;
and not to receiue? How much mo-
en I begg not delight, and eaſe; but afflic-
ınd paine, for loue of thee.
ell mee, ſince thou will haue mee to be
hy *Herald*, and the *Auntient*, whoe am to
the *flying colours*, of thy *ghoſpell*, why
doeſt not apparell mee, from head to
, with thine owne liuery. O how ill
the name of being thy ſeruant belong to
whoe finde my ſelfe naked, of that
ent, wherewith thou diddeſt ſoe cor-
, and ſoe continually, and ſoe aboun-
y goe apparelled? Tell vs, O beloved
(euen by that ſweete *Croſſe* of thine)
here peraduenture, any one day, when
diddeſt put off, that robe of ſuffe-
, to cloath thy ſelfe with repoſe and
Or was there any one day, wherein
diddeſt put off that rough coate, which
wrought into the very rootes of thy
, as to make thee ſay, *My ſoule is heauy, to the death?* O noe, thou wert farr from
ıg, becauſe thou wert farre from lea-
to *loue*, and this *loue* made thee alwayes
r.

Matth. 26.

And when they ſtript thee of thy cloathes; they cutt out, vpon the *Croſſe*, (as if it had beene vpon ſome table) another garment for thee; and that ſo long a one, as to reach from thy very head to thy feete; and there was noe part of thee, which was not dyed, with thy moſt pretious crymſon bloud. The head Crowned with thornes; the face, loaden with buffetts; the hands peirced with two nayles, and the feete with one; a bitter one to thee, but deare to vs; and all the reſt of thy body, embrodered ouer, with ſoe many ſtripes, as that it was noe eaſye thing, to nunber them.

Hee whoe beholding thee, ſhall loue himſelfe, and not thee, ſhall doe thee an extreame wrong. Hee whoe ſeeing thee, in ſuch a plight; ſhall flye from that; which may make him like to thee, and hee whoe hath but little deſire to ſuffer for thee, doth not know thee with perfect loue. For hee whoe ſoe knowes thee, doth euen dye for loue of thee, when he conſiders that thou dyedſt for him, and he more deſires diſhonour for thy ſake, then hee eſteemes honour, & then all that, which the whole world, (which is both a deceiuer and doth deceiue) can giue. Away with it, away, let it all hould his peace, in compariſon of thy *Croſſe*, whatſoeuer it be in this world, which floriſhes moſt; and yet is ſoe ſoone withered. And let worldly people, be euen confounded with ſhame, ſince thou, ſoe much to thy coſt, haſt fought & ouercome, by thy *Croſſe*. Yea and lett them euen

alſoe

alſoe be aſhamed, who are held for ſeruants of thine, and yet reioyce not in that, which is contrary to the world; notwithſtanding that thou wert ſoe reproached, and abandoned, and contradicted by this blinde world, which neither doth nor yet can ſee that *Truth*, which is *Thy ſelfe*.

For my part, I am reſolued to hould thee faſt, though all other things be wanting to mee (which yet in true account, can neither deſerue the name *of all things*, nor indeede, of *any thing*, but of perfect miſery and a meere *nothing*) rather then I will remaine of any other colour, then thou art; though otherwiſe the world wherein I liue, might be all mine. For all thoſe things, which are not the thing, which thou thy ſelfe art, are rather affliction, and burden, then true happines, but in thy being ours, and our being thine, conſiſts our true ioy, and riches, for thou alone, art all our *true good*.

I had forgotten my ſelfe my deere brethren, in that whereof I beganne to ſpeake; and to beſeech, and admoniſh you, in the name of Chriſt our Lord, that you be not troubled, nor brought to wonder, (at a ſtraunge thing, and not familiarly knowne by the ſeruants of God) at theſe perſecutions, or rather the ſhadowes thereof, which are come vpon vs. For this hath beene nothing but a tryall, and *examen* of that leſſon, which we haue beene learning continually, by the ſpace of fiue or ſix yeares, ſaying, that *we muſt ſuffer*, we muſt ſuffer.

for the loue of Chriſt our lord. Beh
are now, at the very gates. Let vs no
bled like children, whoe are not v
repeat their leſſon. But comfort yo
in our Lord, and in the ſtrength of h
who loues you, and whoe will def
And though he be but one, yet he
more, then all the reſt, for hee is
tent. You neede not alſoe feare,
wants knowledge, how to doe it; f
be ignorant of nothing. And now
whether it be reaſon, that any m
be moued, whoe is tyed to Almigl
with thoſe three ſoe hard knotts, c
nite *power*, an infinite *wiſedome*, an
nite *loue*.

Let not the menaces of them wl
ten you, breede you any trouble.
my part, giue you to vnderſtand, tl
lew not all their threates, at the v
one ſingle haire. For I am noe w
in the hand of Chriſt our Lord
haue great compaſſion of their b
For the ghoſpell of Chriſt our Lord
haue preached in that towne, is hid
2. their eyes, and S. *Paule* affirmed
Cor. 4 *God of this world*, which is the de
*blinde the ſoules of the Infidells; to the e
glory of the ghoſpell, might not shine v*
But I deſire much, and I cordially
our Lord, that he will haue mercy
and that he will heape benedictio

in liew of the curſes which they caſt
e; and glory for the diſhonour, which
loe mee, or (to ſpeake more truely)
it which they deſire to doe mee. For
nee, I am fixed in this, that there is noe
r for a man vpon this earth, but to be
oured for Chriſt our Lord.
oe you alſoe, my deere freinds, after
me manner; and be Diſciples of him,
gaue *a kiſſe of peace*, to that perſon,
illed him freind, who had ſould him,
enemyes. And vpon the *Croſſe* he ſaid,
them, *Father*, *for they know not what*
e. Conſider in all your neighbours,
hey are the creatures of God; and that
eſires their ſaluation; and then you will
ieede, of wiſhing ill to that man, to
e God deſires ſoe much good. Remem-
ow often you haue heard from my
, that *wee muſt loue our enemyes*; and
with great repoſe of minde, and with-
eaking ill of any. Paſſe ouer this fitt
ie; for our Lord will quickly bring on
r. And be very well awake, that you
ot goe backe to reuerſe any one iott of
good, which you haue begunne; for
would be extreamely ill done. But
this truth in your hartes, that he
e you haue followed, is the lord of
n, and earth, and of life, and death.
that in fine, though all the world

Ma
2C
Luc

ſhould ſay *nay*, his truth muſt preuaile bour. you to follow that truth, and while are doeing ſoe, doe not onely forbeare t men, but feare not deuills noe nor eue gells, if it were poſſible for them, to be a you. Be very carefull to be ſilent amōgſt but be ſure that your hartes, ſpeake m prayer, to God, from whome all our g to come. And his pleaſure is, that we obtaine it; and eſpecially by meditating the *paſſion*, of *Ieſus* Chriſt our Lord. I you ſuffer any thing, by the tongues o men (for, in fine, you ſuffer nothing els it in diſcharge of your ſinnes, and as a p lan fauour of God, whoe will make yo ne, by the tongues of thoſe euill men might be with ſome bruſh or rubber; fo tongues will be fowle thereby (ſince the fowle things) and your ſelfe will grow by ſuffering, and you will be ſure of ha in the other world.

But in the meane tyme, I will not, meanes, that you eſteeme your ſelues f ter, then them, whome thus you ſee to errour. Becauſe you know not how lon ſelues may continue in doeing well, nc in doeing ill. *But worke your ſalnation in fe in humility*; and ſoe hope that your ſelu gett to heauen, as not to iudge with al your neighbour is not to goe thither. I value the fauours which God hath done as that withall you touch not vpon the

s of your neighbours. For you know
happened betweene the *Pharisee*, and *Luc.* 18
blicane, by which example we must be
d.

here is noe sanctity assured, but in the
are of God, wherein, I would *haue you* *Eccl.* 2
w old, as the holy *Scripture* saith. Soe to
to vnderstand, that wee must not one-
God, when first we come to his serui-
euen to the very end. This feare is noe
r irksome kinde of thing, but full of
and gust; and it takes away all leuity,
usion of hart; and it makes a man not
ous, to approue his owne actiõs as good;
perhapps in themselues, they be well
But he leaues the iudgment, both of
e, and of all the world, to Almighty
As *S. Paule* said, *I iudge not my selfe, but he*
dges mee, is our Lord. This is hee, whome
ist *feare*, if you will perseuer, in doeing
nd if you will not haue your building
it stand safe, till it may rise and reach to
st high God. But now this must be done
, which I beseech our lord Iesus Christ,
you. Amen. Pray for mee very cordial-
lready I beleiue you doe. For I hope in
hat hee will heare you, and that he will
ee to you, for your seruice, as in former

A Letter to a Lady who *was* grov
widow. He comforts her in the ſ
of her husband, and animates h
carry her afflictions with *patien*

I Haue deferred to write to you, out beleefe, that my letter would be of power, towards the mitigating of that ſorrow, to which they ſaid, you were gr ſubiect. And I thought I ſhould take a courſe to be vttering my ſelfe to our Lord is the Lord of all comfort, and to be re mending you to him, then to be ſpeaki you, by my letters. But yet becauſe the beene demaunded with ſoe great inſt which ſerues to aſſure mee, how much are deſired, and becauſe our lord hath p enough to doe what he liſts by the m euen of dead letters, I would not faile t as I was commaunded, and that to wh was obliged, beſeeching our lord that by nes thereof he will be pleaſed to breede comfort in your hart which I deſire,

Our Lord hath ſoe diſpoſed, as to hav try what taſt theſe afflictions haue, whi gathered in this vale of teares, and the of the gentler but ruder ſort. Let his

be bleſſed, his iudgments adored, and his will obeyed, ſince that which the creature owes to his Creatour, is all reuerence and ſubiection, not onely in thoſe things which are delightfull, but in thoſe others alſoe, which are moſt painefull. Now to make tryall of this obedience, God is wont to teach vs, in that which lyes next our harts. To the end that wee may vnderſtand, that for ſoe great a lord, we muſt be content both to doe, and ſuffer great things.

Abraham carryed exceſſiue loue to his ſonne *Iſaack*, and God was pleaſed to try him in that. A great loue it was which Iob carryed to his ſeauen ſonnes, and yet God tooke them all away, in one day. And after this manner, is he wont to proceede with ſuch as he loues. For by this meanes both they are made capable, of teſtifying their loue to him, and by the ſame hee takes occaſion, to doe them great fauours. I know well, that *flesh* and *blood* haue noe vnderſtanding of this language, and that they onely imploy themſelues, vpon feeling the greife and loſſe, which they ſuſtaine, without caring for other things. But if God be in vs, we muſt reſtraine our ſence, and make it obedient to reaſon, and to the will of our Lord. And though it trouble vs much, yet muſt we not let this fleſh of ours ouercome, but remembring the anguiſh of our Lord, which made him ſweare dropps of bloud, and ſay, *Father*, *not*

Genesis 22.

Luc. 22 *my will, but thy will be done*, we are to f
ſame, if we meane to be knowne for h
ciples; ſince he will know none for his
onearth, nor for his companion in h
Matth 10. but the man who carryes the *croſſe* vp
backe, and whoe will follow him as th
pe his ſheapheard, though it ſhould co
his life.

Tell mee of what wee can iuſtly
plaine in our afflictions, ſince by them o
nes grow to be diſcharged, and our ſelue
to reſſemble the ſonne of God? For v
bould irreuerẽce ſhould it be, that ſlaues
not paſſe, by that lawẽ, by which thei
did paſſe, and that *adopted ſonnes* ſhould
content to endure that, which the
ſonne endured; who was more beloued b
the Father, then his firſt begotten ſonn
whoe was more loaden with variety of
Eſay. 53. then hee? *Hee was the man of greife, and*
knew by experience, what belonged to afflictio
if you be able to count the dropps of t
you may alſoe perhaps count his ſor
Will it then ſeeme reaſon to you, that th
ne of God, being ſoe in anguiſh, and all
ded with greife, euen to the death, wee
paſſe all our liues, without drinking o
Matth. 26. *vinager and gall*? What is become of that
which wee ought to haue, if heere wee
lett him ſuffer alone, and yet pretend to
with him in heauen?

Let all creatures be at laſt vnbeguil

:hat if *the king of heauen did enter into his by tribulations*, we alſoe muſt enter in me way. There is noe other way but *t and hee crucified*; & whoeſoeuer ſeekes r, will not finde it, and whoſoeuer wal- ny other, will looſe himſelfe, and hee that though it may be a kind of vn- thing, to ſuffer in this life, it is worſe in the next. O blindenes of the ſonnes n, whoe take noe care of the future, the preſent may paſſe to their conten- Not valewing that which brings in itt; but that which giues vs guſt. Not towards reaſon, but paſſion. And the- ɔe they lament when they ought to hemſelues happy, and they reioyce ey haue more cauſe to mourne. What s preſent proſperity, but a ſmoake, y little and little will be diſperſed, in as that wee ſhall ſee nothing of it? And all the yeares of our life, but a ſhort ut of which when wee awake, wee ſelues but to haue beene abuſed. And little trouble, which arriues, we are to forgett our former pleaſures; yea iues vs, a kinde of paine to haue en- em.

ıen, wee finde ſoe great in conſtancy /hy doe wee not ſeeke that other? And :e ſee every day, that this is ſlipping ır hands; why doe wee not ſeeke that ſts indeede, and will make our felicity.

eternall? If hitherto wee haue beene in blindenes, let vs now at length open our eyes. And if proſperitie did once tell vs, that there was ſomewhat heere, which might content vs, let now the gall of tribulation be applyed to our eyes and giue vs light to ſee, that, in this world, wee are truly miſerable, and that we are not in our owne Country, but in a very painefull baniſhment; and ſoe *rayſing firſt our hartes to heauen, let our conuerſation be alſoe there.*

This is the end why our Lord hath puniſhed you, that you may make more, and more account of him, the more you ſee your ſelfe, in want, otherwiſe doe not conceiue that God takes pleaſure in your paine, but becauſe he is mercifull he hath a tender feeling of your teares. Onely he will put this touch of wormewood into your cupp, that ſoe hauing diſcharged your hart, of all humaine comfort, you may haue your leaning place vpon him alone. God hath taken one comfort from you, but it is to giue you another, for ſoe he is wont to doe. He hath made you a widow, but it is that he may make himſelfe your Father, ſince, *Father of the forſaken*, is his name. Many afflictions will not faile to offer themſelues to you, in this widowhood; and in many things you will finde the want of him, who was wont to remedy you in them. And in many of your freinds, you ſhall finde little helpe, and little fidelity and leſſe gratitude; but in all theſe things, God will haue you make re-

Pſal. 67.

o him, and conferre with him, about
ıbles you ſhall be in, and that, as
true Father, you eaſe your hart, with
nd if with that hart you call vpon
nd truſt your ſelfe in his hands infal-
u ſhall meete with a ſure refuge, in-
r difficulties, and a perfect guide in
r wayes. And in any tymes without
nowing by whoſe meanes, or how
s to paſſe, you ſhall finde your buſi-
ne, to your hand, much better then
ıld haue imagined; and you ſhall then
and by experience, how great a freind
, to the afflicted; and how truely he
with them, and makes himſelfe a ſoli-
of their cauſes.
nd if at any tyme, he doe not giue
at, which you deſire; it will be to
ou that which ſhall be fitt. For ſo
his celeſtiall phiſitian proceede, with
who goe to him for their recovery;
hoe haue a greater deſire, to be cu-
hen that their taſte be pleaſed. Depart
u, from his hands, and cure, though
ıld put you to much paine. Deſire him
doe what you will, but what he will.
our weapons, be your prayers, and your
and they, not loſt teares, for that which
ord hath taken from you, but liuing
, for that our Lord may be pleaſed to par-
m and to ſaue you.
or what doth that ſuperfluous paine

ſerue which they tell mee you giue yo
but onely, for the adding of ſinne, tc
But now you know, that as wee haue n
ty to laugh, idely or vainely, ſoe neith
we any to weepe ſuperfluouſly. But bot
one, and in the other, we muſt be obec
the holy will of our Lord. Why doe yo
plaine? why, I ſay, doe you complaine ?
you are a ſinner, and then you are to b
ſed by this affliction; or els you are a n
ſon, and then you muſt bee tryed, tl
may be crowned, Whether it be the on
other, you muſt giue thanks to our lord
your whole hart, and reſolue to loue
and reaſon of this correction, though th
it ſelfe be vnpleaſing. This we are tau
Heſter. 5. *holy Scripture*, which relates how *Heſt*
the end of Aſſuerus rod.

Let not your tyme paſſe away, in g
your eyes with teares; but for the loue
Lord, apply your ſelfe to ſend your har
him, and to prepare your ſelfe for that p
whereby you ſee others march before
enough, Lady, it is enough, that you h
ready made ſoe large a feaſt to fleſh and
Dry your eyes at laſt, and let not tha
paſſe in bewayling death, which was gi
you for the gayning of life.

Call to minde, that our Lord drou
out of the howſe, who lamented the d
a yong maide; and he ſaid *that she was n*
but that she ſlept. For indeede amongſt Cl

is but to fall a ſleepe, till that day come,
we ſhall awake againe, to take our bo-
and ſo to raigne with Chriſt our Lord,
n body, and ſoule. And conſider, that hee
ıome you weepe, *is not dead but ſleepes*; and
in a ſleepe of peace, ſince he both liued
'ed a good Chriſtian.
ıy ſhould it trouble you ſoe much, that
›rd would draw the man whome you
, out of this place, which is ſoe miſera-
nd would carry him into the way of ſal-
ı? And if he haue left ſome troubles to
:ake them vp with a good will, ſoe that
y goe on to his repoſe. And if his abſence
you much, yet be comforted with this,
ıortly you ſhall ſee him againe; ſince our
in this life are ſoe very fewe, and one of
h ſoe little aduantage ouer the other, in
a little ſooner, or later. You ſhall doe
well to conceiue, that our Lord tooke
way, becauſe hee was well prepared, and
e hath left you heere, to the end that you
vell prepare your ſelfe. And ſince you ſer-
ur Lord with alacrity, in the ſtate of ma-
ny, ſerue him now in the ſtate of widow
and in the trouble of that ſtate, with p
. That ſoe, if then you gayned *thirty fold*,
nay now gaine *ſixty*. And ſoe you ſhall
a life, if not of guſt, yet, at the leaſt of
profitt, towards the purging of your ſin-
›wards the imitation of the Crucifixe;
›wards a moſt certaine purchaſe of his

eternall kingdome.

But for the obteyning of all this, you muſt demaund grace of our Lord, with prayers, with teares, with vſing to read deuout bookes, and with receiuing the celeſtiall bread of the moſt *Bleſſed Sacrament*. And ſoe lift vpp your deiected hart, and walke roundly on. For before you can gett to heauen, you will haue a longe way to make. And if you be to enter there, this will not be the laſt affliction, which you ſhall haue. For the Iewell which you expect, is of ſoe ineſtimable a valew (it being God himſelfe) that how much ſoeuer it coſt, it can neuer be deere. And ſince you are one day to poſſeſſe it, you are now to reioyce in the hope thereof. And complaine not of your afflictions, but ſay, *ſoe great is the good for which I hope, that I feele not the miſery which I haue*. Let *Ieſus* Chriſt our Lord, accompliſh all this in you, as I deſire, and begg of him. Amen.

of the Authour to a virgin who e was dispo-
er ſelfe to leaue the world; and to conſecrate
ſe to God: he animates her in that purpoſe;
hewes the great bleſſings which shee would
, both in life, and death, by the eſpouſalls
) shee meant to make with Chriſt our Lord.

ıout ſeruant of Ieſus Chriſt. The con-
ıtment which my ſoule tooke in vn-
ding of the new purpoſe you were gro-
haue, of taking the king of heauen for
ouſe (yow who might ſoe well haue
d your ſelfe heere on earth) was ſo very
hat I know not with what words to
: it. And though when it was tould mee,
new to mee, as not hauing vnder-
ıereof before; yet neither was it wholly
or already I had in a manner eyed you
ır that lord, who created you, and I had
of him as a particular fauour, that he
beſtow you vpon mee, for himſelfe.
be his holy name for euer, who hath
one it ſoe very completely, as I knew
ıe much as how to wiſh. But that ioy
your ſoule founde before in ſeeing it
diſintriqued from all the baſenes of this
and finding it ſelfe already to haue re-
that pledge, and pawne of loue from
ɛauenly king; what was it els, but

a cleare ſigne, that this mutation which you haue made, proceeded not from any incõſtancy of your humour, but from the worke of God, who hath conveighed his hand into your hart, and therein hath produced that deſire of heauen, which now you haue. And he alſo gaue you that great ioy, as a teſtimony, and earneſt penny of thoſe many, and great, and pure ioyes, which if you proue faithfull to him, he reſolues to giue you in heauen; the leaſt whereof, is incõparably more to be eſteemed then a husband of this world, and children, and eſtate, and whatſoeuer els the whole earth can giue. O if you had but tryed, how ſweete God is, to that ſoule, which turnes her backe to the world, to place her eyes vpon her Creatour. O if you did but know, what that ſweetenes is, of the celeſtiall ſpouſe, towards the comforting of thoſe ſoules, who caſt all tranſitory delight away, and like chaſt turtles refuſe to take comfort vpon earth; but ſend vp ſighes for loue of their Lord, who is in heauen; & who are like the doue which returnes home to the hand of the owner, as cleane as ſhee went forth, without touching any dead body, ſoe much as with her feete.

What is there ſoe flouriſhing in this world, which is any better then a dead, and ſtincking carkaſſe? And for what then doth it ſerue vs, to ioyne our ſelues to that which will infect vs, and which may leaue vs thirtie thouſand tymes more diſguſted with the bitternes which fol-

lowes,

owes, then with the pleaſure which it yeilded or the preſent. You muſt render Chriſt our Lord many thankes, whoe hath giuen you ight, whereby you know how to diſtinguiſh etweene that, the pretious, and the baſe, etweene eternall and temporall, betweene an immortall God, and a mortall man. And for hauing giuen you grace, to make ſoe happy an election, as whereby God is accepted, and man deſpiſed; and in that for the loue of that heauenly bedd of ſtate, the care of any earthly bedd is thrownè aſide, how rich ſoeuer it might haue beene. Be therefore faithfull to him, whoe takes you for his ſpouſe, and who will be ſure to be ſo faithfull to you, as to make you finde by experience, that hee is not in ieſt, when he calls himſelfe the pure *Spouſe* of pure *Virgins*; for you ſhall finde the aſſembly of all bliſſe in him. Nor can it proue like the marriages which are made betweene fleſh and bloud, wherein vſually the little contentment, which is had at firſt, is followed by the bitternes of repẽtance. But this worke of ours giues not onely contentment at the firſt, but the more you conuerſe with this Lord, the better you ſhall know him, and the better you know him, the more you will loue him. For he is not like men, who, when they are more frequented, let vs eaſily ſee that they haue more faults; and he who was a good husband vpon the marriage day, within yeare proues ſuch, as that there is noe liuing with him. But in Chriſt our Lord, you ſhall ſee

nothing which may diſguſt you, and as I
in that Bleſſed mother of his, who is the mo
in lawe, to all the ſpouſes of her ſonne: O I
ſed houre wherein that good purpoſe
ſowed in your hart, and much more ble
will that other bee, when you ſhall finde
ſelfe ſo viſited by your ſpouſe, as to make
ſay, O my Lord, and when could I deſerue
fauours of thee, that I ſhould finde this hi
treaſure, for the purchaſe whereof, to pa
price of a thowſand liues, were to buy it
cheape.

O how happy and proſperous is this
riage to be, and of how exceſſiue ioy,
to heauen and earth. God the Father is
ſed to ſee, that there be ſoules on earth,
loue his onely begotten ſonne ſoe well, a
for his loue, they leaue the loues of fleſ
blood, not onely thoſe, which are forbi
by his lawe, but euen thoſe of marriage w
are lawfull. For it is a ſigne of greater
when for his ſake, we forbeare that whic
might lawfully vſe. The ſonne is he to wl
the ſoule is eſpouſed; and for this hee dyed
he might haue ſome ſoules which would
him at leaſt with ſpirituall purity; and c
whoe might doe it not onely ſpiritually
euen with the body alſoe vntouched. The
Ghoſt is moſt pure, and farre eſtraunged
fleſh, and when he findes a ſoule which
lutely deſpiſes carnall delights, there dc
lodge his eyes; and fills them with ſpi

forts, and will neuer permitt that the
e be empty, which ſhall refuſe to feede
n carnall foode. Our Bleſſed Lady is the
her of the ſpouſe, and they are very like
another, for ſhee alſoe is all amiable,
gne, a beginner, a protectour, and an
ocate of virgins, and ſhee highly reioyces
there is virginity vpon earth, for that is
flower which ſhe planted. There want not
es to giue attendance at this marriage, for
Angells are ſeruants to the king of heauen,
ready for all that, which the ſpouſe ſhall
le. Neither yet is there want of children
ich the world is wont to deſire ſoe much;
they come without throwes of trauaile,
without paine in bringing vp, and without
greife which growes, when either they
not well, or dye too ſoone.

The children of this marriage are good
rkes, which be rightly called a man's or
man's fruite. What comfort will he feele,
en for the loue of Chriſt our Lord, he con-
ies a good purpoſe, to giue an almes, or
e ſuch other thing; and when afterward he
ll put it in execution, what pleaſure will he
e by the birth thereof? Theſe children giue
h eaſe, and honour to their mother. This
ouſe hath noe neede of a dowry, for the
ldren which ſhee brings, will bring it; and
t ſoe richly, as wherewith ſhe may gaine,
l purchaſe heauen it ſelfe. And they make
ir mother liue in ſoe perfect eaſe, that I

giue you my word, that when you c
your ſelfe to ſleepe at night, you ſh
your ſelfe in greater peace, and reſt, the
were Myſtres of the whole earth, an
ſoeuer can be deſired therein.

And tell me now what can be tho
in this world, which may arriue or e
proach to the leaſt of theſe aduantage
there be any little paltry pleaſure heer
hower of ſuch pleaſure carryes with
counterpoyſe of more then a hundred
of greife and paine. And if heere there
pleaſure without paine, it will at laſt l
end, and either the ſpouſe will dye be
fellow ſpouſe, or els he before her, an
proues paine. And beſides the death
dren, it is a greife to a mother to pa
them, euen vpon other occaſions, in ſu
as that they enioy not one another.

But reioyce you O virgin in Ch
Lord. For your ſpouſe ſhall neuer dy
when you dye you will be hemmed in l
children, which are thoſe good work
you haue wrought; and they will not
to paine by your leauing them, for th
with you, into the other world; and t
company you euen to the very throne
and they will plentifully repay all the
and charge, which you haue beene
them, and the mother ſhall be made ha
the loue of the children. More ouer
makes noe diuorce in this caſe, but rath

uſe, and her fellow ſpouſe together.
ſhall deliuer vs, for he is the Lord of
death. And noe deuill ſhall preſume to
er away, whome God hath taken vn-
protection of his fauour; and hath ho-
with the name of his ſpouſe. Then
: Angells come and ſerue, and preſent
ore Almighty God, ſinging prayſes to
id powring forth benedictiõs vpon her,
ing to her after this manner. *Come O*
Chriſt, receiue that crowne which is pre
r thee by our Lord. The virgin mother
t then abſent herſelfe, being accompa-
ith a world of other virgins, who haue
this world that which you are doeing
nd are farre from repenting themſelues
. In fine you ſhall goe out of this world,
pany of your Peeres, where our Lord
ready prepared that celeſtiall bedd of
r yow, that yoũ may eternally be full,
h, and royally prouided for, in the houſe
eſence of our Lord God, contempla-
at infinite beauty of his, from one mo-
:o another, one hower whereof is ſo
reward, that by way of recompence it
:xceedes the proportion of what you
yea and all thoſe afflictions which all
:n of the whole world did euer ſuffer,
ıe paſt, or can euer ſuffer, in tyme to

here ſhall you poſſeſſe all good, and
ſhall you haue obtayned all that, for

which you were created, and you ſhall
ſoe very full of God, as that it cannot be
preſſed nor ſoe much as thought. For th
ſhall you finde the whole boſome of your
le, euen to regorge with ioy, like one w
were ingulfed into a whole ſea of vnſpeal
ble ſweetenes, whereby he were enuirone
all ſides. Then ſhall you ſee, and exclayme
enioy, and poſſeſſe the Lord of all things,
ſay, *whome I haue loued I haue obteyned;*
whome I haue ſought I haue found; and he
whome I left the world is growen my pay, an
reward, and him will I praiſe, and loue, th
the eternitie of all eternityes. Amen.

:tter Written *to a deuout perſon herein is treated of* Humility *and* ide, *and of the perfection of the* ie *of God.*

D giue you Sir a good Lent, and that e you may exteriourly take aſhes, in the ig of this holy tyme, that the vertue of *mility*, which is ſignifyed thereby, may ue a reſting place in your ſoule. For to : our Lord giues true knowledge, and or what he was, at that tyme when he ſtraunged from God, him hath he deli- rom the daungerous blindenes of pride, i doth he make capable of all thoſe ſpi- leſſings which it may concerne him to he holy Scripture ſaith, *The begining of eiſe is pride, and he whoe is poſſeſſed by it, oſſeſſed by all manner of maledictions*, that es. For as kings are not wont to goe a- e is *Pride* accompanyed with many ſin- d ſoe alſoe on the other ſide, *humility* alone, ſince according to Saint *Iames*. *s his grace to ſuch as are humble*, which the Mother of all vertue.

ie proud man ſeekes after honour, and imſelfe when he is contemned but the

perſon who is humble, is out of countenance when hee is well treated, and is glad when he is deſpiſed, becauſe he findes that Iuſtice is done thereby, which Iuſtice he loues, as a perſon whoe is truly Iuſt. The proud man is euer in want of ſomewhat, becauſe how much ſoeuer he haue either of his owne, or by the guift of others, he ſtill conceiues himſelfe to be worthy of more; but the hũble man is alwayes in aboundance, yea and in ſuperfluity, for he acknowledges himſelfe to be vnworthy, euen of the very earth whereof he treades, yea, and he eſteemes hell it ſelfe, to be a puniſhment which comes ſhort of his ſinnes. The proud man cannot endure nor liue with any body, noe nor euen with himſelfe, in peace. But the humble man can liue with all the world, for he abaſes himſelfe to all, he endures all, eſteeming them for his betters, in his very hart; To the proud man it ſeemes an vnſupportable thing to obey the will of others, whether it be of God or man; but the man whoe is humble ſubmitts and diminiſhes himſelfe, and ſoe is enabled to goe in, by the ſtraite gate of doeing the will of others, whether it be of the Creatour or of the creatures.

Great are the bleſſings which comes to vs in theſe aſhes of *humility*, and men muſt take heede, that they be not found without it, vnleſſe they meane to be without God. For S. *Auguſtine* ſaith, *How high art thou O Lord, and yet the humble of hart are the houſe wherein thou chooſeſt*

o *dwell* ! And the holy Scripture ſaith. *Vpon whome will I looke ? or vpon whome ſhall my ſpirit reſt , but vpon the perſon who feares , and trembles at he voice of my wordes* ? This *humility* , which nakes a man thinke baſely of himſelfe, is farre rom being abaſe thing, nor is it a fruite which rowes on earth, but in heauen it is , and God mpartes it to ſuch as digg deepely in their wne dunge , raking vp and ruminating vpon heir faultes and frailties, with great diligence: or amongſt thoſe pouerties and miſeries is this retious Iewell wont to bee founde. And through our ſinnes , we haue ſoe much matter to worke vpon , by way of examining , and bewayling the ſame , that , vnleſſe it be ſome man who will abſent his eyes from looking vpon himſelfe , there is none , who may not be ſure to finde cauſe, and cauſe enough, not onely to be humbled , but euen confounded.

Woe be to vs! if we be found to be of them, of whome God ſaith , *Thou art become as the face of a ſtrumpet , nor wouldſt thou blush.* For what thing is there more deformed then the impudent boldnes of ſuch a perſon, as hath ſo much reaſon to be full of ſhame ? And who is he that dares once caſt vp his eyes to God or his creatures, if he conſider well , how he hath offended him, & made himſelfe vnworthy of them? who is there amongſt vs , who failes not in the perfect loue which he owes to God ? ſince wee loue him not with our whole vnderſtanding, beleiuing his truth with that firme conſtancy

which is fitt; and enterteyning thoſe conſiderations, thoſe thoughts, and purpoſes, by meanes whereof, we might doe him more faithfull ſeruice? who is he who loues him with his whole hart, not giuing any parte thereof to others, yea or to himſelfe, but onely in God and for God? and who renouncing all proper intereſt, hath proceeded to loue God, for God himſelfe? And he who ſhall conſider, how little he hath mortified his paſſions, and what a ſtiffe warre he makes againſt the kingdome of the loue of God, will eaſily diſcerne that he loues not God with all his ſoule? And our Lord commaunding vs alſoe to loue him with all our ſtrength, we are yet content to doe it, with ſuch a deale of tepidity, as wee may well deſire him to pardon. For, the ſtrength which wee employ vpon complying with the loue of our ſelues, and appetites being ſoe aliue in vs, makes vs mightily faile in the diligence which we owe to the ſeruice of God, and to the ſeruour of our loue of him. S. Auguſtine ſaith, that the encreaſe of Charitie in vs, is the decreaſe of our owne appetites and deſires; and then will our charity be perfect, when there ſhall be noe ſuch deſires in vs at all. Now by the name of ſuch deſires, he vnderſtands that inordinate ſelfe loue which euery one beares to himſelfe. And becauſe amongſt all them who deſcēd of Adam, there is noe one, (excepting onely *Ieſus* Chriſt our Lotd, and his moſt ſacred *Mother*) who hath not found in himſelfe, ſome exceſſe of this ſelfe loue; therefore is there none

n, who hath not fayled ſomewhat of per-
n in the loue of God. For when the loue of
ſe is wholly aliue in mee, the loue of God
d; and then is a man in ſtate of Mortall
And when the loue of God liues and rai-
in mee (in vertue of which loue I fully
ſe not to offend God mortally) then am I
te of grace, though I may faile ſomewhat,
t perfect loue of God, becauſe ſtill I com-
ſomewhat with the loue either of my ſelfe
creatures. And from this want of diuine
doth grow our faultines in our other wor-
ecauſe that is the life of them. From hence
proceede the faultes we make in the loue
neighbours, by our not hauing compaſ-
f their miſeryes; nor taking ioy in their
gs, as concerning perſons who are very
tly ioyned to God, and adopted in the
ment of Baptiſme for his children. And we
faile in our workes towards them, becauſe
ile in our loue to him who ſaid, *That which-
ne done to any of my little ones, you haue done*
.

w from the defect of theſe two Loues, of
and of our neighbour (which are the roo-
our good workes) many other imperfec-
grow into thoſe very workes which we
though ſometymes ſuch workes themſel-
re not ſinnes, nay being performed in the
of grace, they are meritorious of eternall
But of ſuch as theſe (if we meane to liue in
way of humility and truth) wee are to giue

the glory to God, and to yeild him humble thankes, who holpe vs to embrace that which was good with our free will, and ordeyned, that it ſhould be meritorious, by that *Grace* which through his mercy, he beſtowed vpō vs.

Now wee muſt not, vpon this reaſon, forbeare to ſifte out thoſe faultes with care, which we comitt to theſe actions of ours; but it is a much more ſecure practiſe, to conſider very particularly, that which is faulty in vs, then that which may goe for a point of vertue. And be well aſſured, that how much ſoeuer you ſhall conſider, and ſifte, yet ſtill there will much lye hidden from you, in regard whereof you ſhall haue reaſon enough to ſay, with deepe ſighing to our Lord, *O clenſe me from my hidden ſinnes.*

Hence comes it, that wee loue not our neighbours, in ſuch ſorte, as God would haue vs, or at leaſt, not ſo much as hee would haue vs. Hence comes it, that wee tollerate not their imperfections, nor fly from giuing them diſguſts. And in fine from hence grow all thoſe other faultes, which defile our ſoules like filth, which is euer dropping as from a ſore. Our ſinnes are greater then any thought of man is able to vnderſtand, and onely he who created our hart and cleerely penetrates to the bottome of it, is able to comprehend what our frailty is. And many tymes doth that diſcouer it ſelfe to be filthy before his iudgment, which ſeemes, in the ſight of ours, to be very perfect. There-

Iob hath ſhowed vs the waywe muſt fea-
ur workes, how good ſoeuer they may
o vs, and we muſt not take pleaſure in
ues by reaſon of them, nor delight our
herein, euen in the moſt ſecret part of
rtes. For he onely is pleaſing to God,
diſpleaſing to himſelfe; he onely is Iuſt
ight of God whoe knowes that grace
tice proceedes from the mercy of God.
s not a thing, from which God is more
l, then a hart which carryes liking to it
For God in ſuch a one findes noe veſſell
into which he may powre the riches of
cy, and ſoe ſuch a hart remaines with
urall pouerty, wherewith, and wherein
ſtill cõtinue, becauſe it would not abaſe
pty it ſelfe, that ſoe the waters of Grace
runne into it, and ſoe it might liue con-
in God, and might bring forth fruite, as
n would doe, wherein there were abun-
of water.

our good comes from God; & he whoe
s that of himſelf he is able euen to moue
igue towards the ſaying ſoe much as
ſus, that perſon makes himſelfe God
ie attributes that to himſelfe which
elongs to God. And God giues himſelfe
pon condition that we muſt acknow-
is truth: That in him, & of him, comes
good, and nòt from our ſelues. And the
ood we haue, the greater debters of his
e, and ſoe much more we haue, whe-

reof to accuſe our ſelues, as not correſponding to greater fauours by greater ſeruices, and to greater benefits by greater acknowledgments. He who is taught by the diuine truth, attributes nothing to himſelfe, but *Not being and ſinning*. For if wee remoue all that which God gaue vs when he created vs, and which euery day he conſerues in vs; wee ſhall not finde any *being* in vs, but onely a *nothing*, and that to nothing we ſhould returne, as of nothing we are made. And taking alſoe away the fauour of God which through *Ieſus Chriſt* is communicated vs, what ſhould become of the greateſt Saint on earth, but that which became of *Peeter*, when he denyed his Lord; and of *Paule* who perſecuted him, that had redeemed him; and that which euery one findes by experience, that himſelfe was, before our Lord carryed his hand ouer him, taking from him his old hart, and giuing him a new one in place thereof.

Iuſtification is nothing elſe, but a reſurrection of the ſoule which was dead in ſinne, and now liues by the ſpiritt of that life, which God infuſed into it, by the death of his bleſſed ſonne. And as that body ſhould bee both madd and fooliſh, which would attribute life and motion to it ſelfe, and not to the ſoule which dwells in it, and giues it life; ſoe is that ſoule deadly blinde, which eſteemes that the life of good workes, which ſhe findes her ſelfe to haue,

roceede from her ſelfe, and not from
rit of that life, which was infuſed into
Almighty God. And ſometymes God
es ſuch ſoules as theſe, by taking away
hich formerly hee had giuen them, to
d, that obſeruing that they can neither
or heare, nor taſte, nor in fine, doe
hich formerly they did, it may be plaine
m that it was ſome other, who impar-
at life which was in them; and that they
t receiue it; & that the ſoule is noe other
without the grace of *Ieſus Chriſt*, then the
is when the ſoule departs from the ſame.
nd therefore my freind, be ſure that thou
e other thing in thy ſelfe, but faultes, and
that thou haſt nothing elſe of thine
. If our Lord diſcomfors thee, conſider
weake and poore thou groweſt, and with
little conformity thou receiueſt that,
h thou doeſt ſoe well deſerue. If he com-
hee, conſider with how little humility
receiueſt it, it being reaſon that thou
dſt ſoe much the more abaſe thy ſelfe, as
honours thee; and that by ſoe much more
ſhouldſt be confounded with ſhame, as

word of his, ſhould laſt with thee all the dayes of thy life; without any neede of repeating it. How often doeth our Lord infuſe pretious liquor into thee, and thou, hauing a hart all full of holes, doeſt ſuffer that to bee ſpilt; which in reaſon, thou ſhouldeſt keepe a long tyme? And though it would be fitt, that how much more God comforts thee, ſoe much more thou ſhouldſt forgett and neglect the comforts of this world, and ſoe much more vnite and ſhutt vp thy ſoule, to the end that thou mightſt againe and againe receiue God into it, it happens ſometymes, that by the comfort, which he giues vs, wee are made more giddy, through our owne lightnes, and wee ſcatter and powre out our harts more then before. What ſhall wee ſay of our frailties, but that euery thing being well examined, we finde, that wee doe nothing right, and that it were much reaſon, that we ſhould rather be confounded, by conſidering how faultily it is performed, then that once it ſhould paſſe by the leaſt parte of our thoughts, that we had done any thing which were worth the looking on.

It is certaine, that if a Page ſerue a king, and that he make him not due reuerence, they will puniſh him. If he anſweare not, or doe it not ſoone enough, or giue not a quicke account of any meſſage, they will alſoe puniſh him. And in fine they whome we ſerue are not contented, though we doe what they bidd vs,

/ithall we muſt doe it well, if we meane
› be reprehended and reproached.
ıd tell mee now my freind, which of vs is
'ho carryes ſuch a profound reuerence to
.ord as is fitt? where is that adoration of
ın incomprehenſible Maieſty, and ſuch a
›und internall kind of trembling; as they
in heauen, of whome it is ſaid in the holy
, *That the Powers tremble*? Where is that
ıſion and ſhame; which we ſhould haue,
›peare before that infinite wiſedome,
h well doth ſee what kind of things we
ɛ which diſcouers vs to the very bottome?
e is that ſoe exact obedience, as that we
d not neede to haue the ſame thing com-
ded twice? where is that diſcretiō, where-
we ought to ſerue ſuch a thing as God?
e is the gratitude which is due for ſoe in-
rable and ſoe vnſpeakeable benefitts?
laſtly where is that ſeruice both of body
›ule, which is deſerued by ſoe high a lord,
›e great a God?
Certainely hee who hath eyes to ſee, will
diſcouer in himſelfe any thing els, but
foundity of miſeries and faultes. And
in the euening hee takes account of
lfe, what kind of man he hath beene all
ıy, he findes nothing, but errours which
h committed, in thinking, ſpeaking, and
ɜ, and he findes diuers good workes
ı hee hath failed to doe, by not hauing
and being thankfull to God, and by not

hauing loued and not hauing ſupported the weakenes of his neighbour as he ought to haue done, beſides innumerable other things, which he ſhould haue performed, and hath omitted. And if with the fauour of our Lord, he haue done any thing which was good, he findes that hee ſpotted it with pride, or vaine glory, or tepidity, or with not anſwering God as he was bound to doe, or with two thouſand other faultes which God makes him know, and with two thouſand others which yet he is not able to diſcerne, but yet he beleiues that there they are; and for ſoe wicked doth hee eſteeme himſelfe, as that the leaſt parte of his ſinnes he holds to be that, which he diſcouers. For as he knowes that God is more good, then he is able to conceiue, ſoe alſoe doth he beleiue, that himſelfe is more wicked then he can arriue to vnderſtand. And though God doe him fauours, yet doth he not attribute to himſelfe any parte thereof, but onely the faultes which he committed, in not anſwearing, and profiting thereby, as he ſhould haue done.

And this is to walke according to truth, giuing that to God which is his; That is to ſay, all manner of good, without the leaſt mixture of any ill. And by this conſideration being rooted well in the bowels of a man's hart (as a truth which were deliuered by the very mouth of God) a man riſes, from leaning vpon himſelfe; as from ſome broken reede, and he euer goes leaning vpon him, who vphoulds all

things. He behoulds himſelfe, and hee ſees nothing, but that which is to be lamented; and he behoulds God, in whoſe goodnes he confides, without any feare to be forſaken. And for aſmuch as God is ſoe faithfull, as that he neuer leaues them whoe goe to him, and for that he hath ſoe great care of them; as that infinitely ſooner, there will be want of water in the Sea, and of light in the ſunne, then of mercy in him; therefore doe they runne, and fly, becauſe God carryes them, and they falle not, becauſe he ſuſtaines them, and they wander not, becauſe he directs them, and they ſhall not be condemned, becauſe our Lord giues his kingdome to ſuch as *become like little children.*

Bee therefore ſure, my freind, that thou vnderſtand thy ſelfe right, ſince our Lord doth ſoe much expect it of thee. And of all that which paſſes in thee, lay the glory aſide for God, and take the ſhame and diſhonour to thy ſelfe. And place thy hope, of being able to proceede, as thou haſt begun, in that Lord who put thee in the way; with noe meaning, I aſſure thee, to leaue thee in the middeſt thereof, but to carry thee on, to enioy the ſociety of his ſpouſes in heauen. There doeth he intend to doe thee extraordinary honour, and therefore procure not thou to be honoured heere. For being taken by the ſet of ſuch an excellet feaſt as that, it is vtterly againſt all reaſon, that thou ſhouldſt glutt thy ſelfe, with the baſenes of any thing, which *this world* affoardes. For there is

nothing vpon earth, which can ſauour
his mouth, who hath taſted, though bu
of that celeſtiall foode. Turne thy bac
things, which thou art ſoone to leaue,
not thy hart on that, which is ſoe inſt
paſſe away. It is very litle, which heere t
able to endure for God, yea though the
ſhouldeſt endure all that, which can b
red heere. For conſidering hell, which t
deſerued, and heauen with which he
thou ſhalt be rewarded (ſince he ha
ced thee in the way thither) and
waighing that which heere he hath e
for thee; it is not to be accounted of, 1
ſo much as to be greately conſidered,
thou either doeſt, or mayeſt endure for l

Eſteeme thou God for ſoe pretious a
that whatſoeuer he growes to coſt thee
maieſt ſtill beleeue it to bee very litt
though he coſt thee thy life, yet doeſt th
him very cheape. In the next world, th
ſee, that thou wert not deceiued, in
chaunge which thou haſt made, but
them to be treated like madd fooles, an
rable perſons, who lodged their harts, a
ſotted themſelues, vpon this preſent
and forgot the promiſes which God
concerning the future, thou wilt giue
to our Lord, in that thou being once
ued, he vouchſafed to vndeceiue thee
whileſt thou wert caſting thine eyes do
earth, he was pleaſed to raiſe them vp

nd thou being a ſlaue to vanity, hee made
ſonne of his owne; and when thou wert
without any hope of diuine promiſes,
ew to place thee in that way, wherein
naieſt hope, that he will helpe thee now
well, and afterwards to dye well. And
hen this exile is ended; he will conduct
o *the land of the liuing*; which is the cleere
n of the face of God. Where thou ſhall
ſoe great happines, that it belongs to
lone to know it perfectly, as to him alo-
elongs, both to be able, and to be wil-
giue it. And this will our Lord doe, not
y ſake, but for his owne, becauſe hee is
, and his mercy endures for euer. To
ne, for all, and of all, and in all, be glory
raiſe, for all eternities of eternities.
.

A Letter of the Authour to a perſon, whome he exhortes to bee gratefull and carefull to preſerue the guift of the Grace of God. It ſeemes, he was in ſome feare, that the partie was returning to ſinne.

I Remember you often; and the loue I beare you, makes me neuer thinke of you without ſome feare and trembling at my hart, conſidering the many dãgers, wherein your ſoule may be, for which our Lord hath done ſo much, that if he were ſtill in caſe to be weary, without doubt he would now be very weary. But he was weary, once for all, when he tooke our mortall fleſh vpon him; and from thoſe wearyneſſes of his, doth reſult that care, which now without any wearineſſe at all, he takes of ſuch, as he is drawing to himſelfe.

O Sir, how much reaſon haue you, to be gratefull for the good which you haue receiued; and carefull, at the leaſt, to keepe it; and fearefull, leaſt it ſhould ſlippe out of your hãds. And I ſayd *Carefull at the leaſt to keepe it*; becauſe he, who can make coniecture, that he hath receiued the guift of Iuſtification, muſt employ himſelfe, like a diligent negociatour; that with *fiue talents* he may gayne other *fiue*, Improuing that good, which God beganne in his ſoule, and getting, euery day, a new parte in heauen;

: the gate is open, for our getting more, and
e in euery minute of our life.
: is moſt certaine, that if we ſhould tell a
, that there were a very long way, in the
es whereof there were great felicity to be
yned, yea and that, for the making of one
e pace, they would giue him the worth of
ole kingdome; and that though a man
ld goe all his life time, in that way, they
ld neuer depriue him, of his rewarde, but
ſtill it ſhould holde on, after the rate, of
irſt pace, which he had made; I doe not
tē, that in the whole world there is any
worldly man, who in this caſe, would not
great a walker, as that he would hardly
er perſwaded to ſitt ſtill. Now, if coue-
eſſe of viſible things be able to worke ſo
effects; what will it be fitt, that the loue
at, which is inuiſible and eternall, ſhould
e in our ſoules, but a vigilant care, to be
walking on, in the way of God, with reſo-
ns as liuely, and more, then they were,
h we entertayned the firſt day, when we
d into his ſeruice.
Who is he, that can be ſo abſurdly incon-
te, as not to holde himſelfe a deepe debter
mighty God, for the many guifts, which
th receiued from him, in recompence
may ſay) of ſo many ſinnes of ours, as
e will not ſerue ſo benigne a Lord, with
igence? who is he, that cōſidering when-
: Lord hath drawen him, will not reſolue

to be daily further and further of from hell, and from the impiety of ſinne? He ſeemes not to haue bene ſorrie for his offence, who procures not with diligence to be farre from the like. He doth not ſufficiently thanke our Lord for this guift, whohath layde aſide the memory thereof, & with whome it decayes with time; not ſtirring himſelf vp, to giue new thankes, and to preſente new ſeruices, knowing more and more thereof, euery day, as a perſon, who hath receiued encreaſe of light: This is ſo great a fauour, that Dauid calles it the *Benedictions of ſweetneſſe*. And it is great reaſon, that we ſhould grow ſtrong with that new grace, which our Lord gaue vs, and not content ourſelues ſtill with being little ones. Pſal. 20.

I ſayd, that *at leaſt we muſt be carefull in the continuance and conſernation of this guift*; becauſe according to good reaſon we ſhould be encreaſers thereof daily more and more. And from hence it growes, that when I ſee, that the light of your ſoule is ſett vpon by ſo many windes, and when I conſider your weakeneſſe in the midſt of ſo many, and ſo great, and ſo ſubtile enemyes, I finde my ſelfe to be all trembling ouer you, as any mother would be ouer her ſonne; who aduentures not to reioyce for the good ſhe ſees him enioy, through the feare ſhe hath, that he may chance to looſe it.

Tell me, good Sir, how is it with you? are you ſtill on foote in the preſence of your God? doe you liue, in the preſence of *true life*? is God

ed in your hart? is there an vnion of loue
'eene God and your ſoule? Or is there not
aps, ſome litle dryneſſe or diſagreement
ven betweene you, which your much care
iis world, and your little care to pleaſe
Lord, may haue cauſed? I feare to heare
nſweare, which you may chance to giue;
yet I cannot content my ſelfe to be with-
hearing it. If you giue me good newes,
oule will reioyce in our Lord, and I will
him thankes for hauing conſerued, what
ath gayned. But if you tell me otherwiſe, I
: be extremely ſorry; and yet ſtill howſoe-
I muſt needes know it. For I will not re-
ıe without greife, if you be ſubiect to any
:uaill loſſe, or inconuenience. I hope to
a parte of your Crowne; and I ſubmitt
elfe to beare a parte of your payne.
f there be any thing of this kinde, take
e you ſuffer not the wound to feſter; and
e no intricate knotts vpon the ſwathing-
ls of your ſinnes. Make haſte to breake
quickly, which is ill tyed vp; for you can
: no leaue to diuide your ſelf from him;
fixed himſelf to that *Croſſe* for you with
uell nayles. Say alowde to all things; *De-
from me; for neither am I yours, neither ought I
much as mine owne.* Lett the thing be what
ll, let the perſon be who it will, and let the
'eſt be as great as it can be; no other can
: Title or iuſtice to carry you away, but
y *Ieſus Chriſt*. who created you, and tooke

you for his ſonne; and after you had beene a *prodigall*, admitted of you againe, and honoured you, and gaue you a new garment, and a ſweete embracement of peace; and keepes a ſtate of great repoſe prepared for you in heauen, if you will keepe his commaundements.

That man, namely your ſelfe, belongs to this Lord of ours. Though euery man in this world, ſhould putt in his clayme for you; there is none, who hath ſo dearely bought you as he; to whome you alſo belong by another title. For what is it for God to dye for vs, but to repurchaſe that, at an extreame rate, which was already his, by the benefitt of *Creation*, and to draw vs out of hell, and againe to admitt vs to his freindſhipp? what is this, but to multiplie diuerſe Titles to the ſame thing? and thoſe ſo very great, that euery one of them, hath reaſon enough, to carry the whole man after it. *O treaſon of the ſonnes of Adam* what is that, which you doe, when ſomewhat elſe preuailes in your hart againſt Ieſus Chriſt? how are you able to ſay *No* to him, whome you are ſo bound to ſerue, though it were with the loſſe of your liues? Shall any ſmall title, which any thing may make towards you, be able to carry you away, and ſo blinde you, as to make you forgett ſo many and ſo great benedictions, as our Lord layes vp in heauen for you? Let the world departe, euen now, from our harts; ſince it is ſo ſoone to departe from our eyes? And when we ſhall ſee any thing therein, which flouriſhes, let

it vnder ground, and treade vpon it
the ſepulcher. For by the cõſideration
we ſhall obtaine a true relation of it,
a one as will deliuer vs from it, and
rom the care of all that, which heere is
vith ſuch a peſtilent kind of deſire.
better *weights or meaſure* can you deſi-
ſo you may not be deceiued, nor be
to take one thing for another, then to
inſtantly to the Paſſion and death of
hriſt our Lord, who then condemned
ich the world eſteemed; and tõ carry it
he hower of our owne death, which
s vs all naked, ſolitary, and defeated,
e trod vpon by the feete of our ſeruants.
in particular may doe well, to remem-
point; ſince, beſides the feare, which
ught to haue of that paſſage, your ſelf
other particular reaſon for it; becauſe
ue a more particular knowledge of
or lately you wanted not, as a man
, a fingar's breadth of paſſing through
rnity.
heede, take heede, that you be not de-
y thoſe falſe apparances, and by thoſe
naskes; for they are no better then maſ-
ch enueagle & deceaue our ſoules. And
ce theſe ſhadowes ſo well, raiſe vp your
heauen, where the Truthes of theſe
re; whereof heere there is but ſome
emblance. And ſo you will neither
e any enuie againſt him, whome you

finde to proſper in warldly things; neith
will you haue any great appetite, to po
that, which in fine, you muſt be forc
leaue. Do not entangle your ſelfe with
earth, ſince God, hath giuen you ſome
hopes, and pledges, that he meanes to
you to heauen. And thoſe are, his moſt ſ
death, the knowledge, and loue of the *Cr*
the receauing of the holy *Sacraments*, wh
in the holy Church there is giuen a pard
our ſinnes; and *the adoption of the Sonnes of*
and conſequently of *heyres*. Let him ſeek
ſhadowes, who hath no hope to lay hold
things of ſubſtance. Let him reſpect a
tyme, who hath had no taſte of ſpirituall
dictions, which laſt for euer; And let
triumph, like a ſott, in the proſperities o
world, who hath not felt in his hart, how
lightfull a thing it is, to ſhed teares for ha
offended God; and how happy a man is, i
lying vpon Chriſt our Lord, and in liuin
him. And ſince our Lord, hath called vs t
mercy, and hath giuen vs the knowled
his Sonne Chriſt Ieſus, *let vs not liue acco*
to the flesh; nor allowe of any counſell ag
this counſell, That in a thing ſo manifeſt,
is, that we ought to ſeeke, and eſteem
contentment of Chriſt our Lord, deſpiſin
world, and all that is therein, there is no
of taking any man's opinion; and we mu
be moued by any vanities of the world,
Iohn.2. many, and how vſuall, and how well rec

t they may be. *The world paſſes with the de-*
hereof as S. Iohn ſaith; but he who will
he will of our Lord, ſhall remaine for
Who relyes vpon that which is vnſtable,
fall downe togeather with it; and he, who
dore an Idoll, ſhall growe like that very
; but he, who loues Chriſt, our Lord (and
nan loues him who hates the world) he
de is wiſe, and worthy, and ſhall be exal-
ſitt in that kingdome, with the ſame
Chriſt our Lord, as he ſittes at the right
of his Father. It is much more worth, to
leaſt there, then to be the greateſt heere:
refore it delight vs to raigne let vs deſire
ſo, in that eternall kingdome. I beſeech
t our Lord, to beſtowe it on you.

1.

A Letter of the Author to a deuoted religious of his, who animates him to seeke God by ob ce, & humility, and he teacheth, that recol of minde, must not be tyed to any certaine pl

I Haue receiued your letter, and that v I am to answeare is this. You must k that there is not any one in this life, wh think to liue without troubles; & that to plaine of them, is to complaine of being a since we were borne to beare them. An seeme to you, that when you were shutt v carried your soule more recollected; you cõsider on the other side, that *Obediẽce* in d those things, which displease ones self, a humility of performing meane offices, i small fruite to the soule. And beleiue yo truth, that the man, who is carefull to rec himself, and who puttes his confidẽce in doth many tymes finde himself more rec ted in streetes, and publique places, the were in his *Cell*. And they who tye their tion to any particular kind of place, doe i ly loose it, when they leaue the place, ye many times in that very place, it failes And this growes in regard they are resol haue it there, and striue not to finde it in a ces, and in all those workes, to which th tend by theyr *Obedience*; vpon this *Obe* you must greatly procure to ground yo

vithout chooſing this, or that. Since *Obedience* s a thing ſoe acceptable to God, that it exceedes ıll that, which a man may doe vnder the conluct of his owne will, how good ſoeuer it may eeme. Father *Lewis of Granada* will paſſe ſhortly by you; and I would haue you doe that with reat confidence, which he ſhall aduiſe you. The Holy Ghoſt be euer with you.

I am ſuch an enemy of theſe changings of place, & I hould the very deſires thereof ſoe fitt to be ſuſpected; as that I am made ſlow in giuing anſweare to what you write concerning them; till by your prayers we may get more light to guide vs. For otherwiſe, we ſhall goe as bad as blindefould; and perhaps you may fall vpon worſe encounters, then they are, which you would auoyd. I beſeech you ſollicite the matter with our Lord; & when I ſhall haue ſatisfied mine owne hart, I will impart it vnto you, In the meane tyme I recommend to you much, that you keepe your ſoule in peace. For it happens to ſome, that they both looſe theyre tyme, and the good opportunity, which God giues them, by thinking much vpon that other, which they deſire to obtaine; & ſoe they growe to looſe, both the one, and the other.

Make you accõpt, that there is but one day of life left, for you; and that that day is the morning, when you awake. And ſpend you that, as if it were your laſt, with all the care that poſſibly you cã. And when the deſire of doeing any other thing occurres, make this anſweare,

Doe not thinke of to morrow; and exerciſe ſelf, in breaking your will. For wh man flyes from the opportunity, whic hath to breake it, it is like flying out o feilde. And becauſe ſuch a one flyes li coward, and carryes his weakenes in his c pany; therefore when the occaſion preſe ſelf afterward, he findes, that he is as from ſtrength, as before; the reaſon he is, becauſe he changed his place, but no minde: giue you a good accompt of that h and of the opportunity, which there haue; and ſoe you ſhall gett a tongue, wi with you may aske a better, at the han our Lord; For otherwiſe they may ſay you, that he who conducts ill that whic hath already in his care, to what end ſhoul truſt a greater matter, in his hands?

ter of the Author to a deuout ady, animating her to fight gainſt the Deuill, and to reſiſt his temptations.

ech our Lord, that you may find your s I deſire, for it was not ſaid in vayne, *is full of a careſull kind of feare.* But in haue confidence, that our Lord (as he vs by the Prophet Ieremy) will re- at loue wherwith he eſpouſed himſelf beginnings of his, and will remember e people followed him, without any ay in the Deſart, which was full of af- to them, and carryed a kind of reſem- of death. God is very thankefull, to ſerue him with loue; and in the tyme veakeneſſes, and when our ſtrength is pon the point to faile, then doth he acke, vpon the time when formerly l beene in vigour, and to that amorous n, which wee had in former time, re- our miſery, with the aboundance of cy. Continue therefore with a harte courage; and, as S. Paule ſaith; *doe not confidence; for there belongs a great reward* id this is that, which the Deuill would

Heb. 10.

faine, either take away from vs, or weake
ſo to pull vs downe, who pull him down
much more, you, being a woeman; by
Iudges. hand he would eſteeme it, more dishonc
9. be ouercome. As Abimelech ſayd to his ſ
doe thou kill mee; that ſoe it may not be ſay
a woeman killed mee; for a woeman ha
peece of earth ſtifly downe vpon him fr
fortreſſe. Thus muſt you doe, when the
ſhall offer you combate. Caſt Chriſt our
him; and ſoe breake his head (for Chriſt o
being man, is called *earth*, and ſoe the
ſhall dye. And if notwithſtanding, it ſe
you, that ſtill he muſt be a liue; knowe y
he remaynes in extreme trouble, and
dead, to ſee himſelf ouercome, and to
occaſion that you ſhall gayne crownes, w
he thought that they would haue proued!

To what greater miſery can an enemy b
iect, then to ſee, that he helpes him, to be
in the eyes of God. For if you ſawe the tr
which you haue gayned, by reſiſting the I
ſoe very often; there is noe doubte, but
would ſufficiently temper the bitternes
troubles to conſider the beawty and ric
thoſe crownes. Now ſo many pretious
haue you gotten, wherewith to enrich
crowne, as you haue reſiſted, times,
counſailes of the Deuill; and ſo muc
you gained of eternall reſt, as you haue
patience, endured ſeuerall times, the ſ
flictions, which he hath brought vpon y

herfore weary, of getting ſtill new pretious
es, though whileſt they are throwne at you,
hurt you a little; but then inſtantly after,
are your owne.

nd ſee that you reſiſt that vnprofitable ſad-
:, which is the beginning of many miſchie-
& confiding in our lord, and being cheere-
in the hope of his loue, tread all vnder foot;
let it ſeeme little to you; as S. *Bernard* ſaith,
iſl.ction is hardly to bee counted affliction for one
howre, and if it proue any longer I fele it not,
gh the force of my loue. Tread you vpon the
on, and vpon the *lyon*, and let him feare you, Pſal. 25.
not you him. And ſay you to your ſelf. *Our*
is my helper, and whome them shall I feare? Our
takes care of mee, what then can arriue, which
afflict mee? Our lord gouernes mee, and I am ſafe
lord ſerues himſelf of mee, and I aspire to
her happines, how much soeuer it may coſt mee.
thus, the Deuill finding you full of courage,
well armed, shall not bee able to pull you
ne, but rather feare, ſoe much as to aſſault
. Our lord, who called you, conſerue you,
make you ſuch, as I beſeech him that you
bee. Amen.

A Letter of the Authour to a Cau his freind.

THE newes of this meſſenger, parting, takes me by night, and w paper, and full of my ordinary indiſpoſit beſeech our lord, who is omnipotent, you that by himſelfe, which he was tc tould you by my penne; ſince in me there ability to doe it, nor haue I indeede any tunity. The cõplaintes you make againſ ſelfe, vpon the opinion which you had o owne prudence, are iuſt. You muſt ſ them, & doe them iuſtice; euer eſteemir opinion for a crafty enemye, and count euery pace it makes, that ſoe you may ſtand the deceites thereof. For in theſe te tions, to know them, is to ouercome. Make that very account with your ſelfe, was made by that Monke, in this namer; *not to iudge any, but to be iudged by all.* Sa to your ſelfe; *I came not to haue zeale of other my ſelfe. God places not me in the office of a but in the duty of being guided.* And who maddly impertinent, as that hee will t to hitt right, in that, where God putt not; ſince euery *plantation which is not m the heauenly father*, ſhall be rooted vp.

But now, if by *Obedience* you be commaunded to deliuer your minde, firſt begg you light of our lord, and then declare it, but not without feare, and as a thing which you doe but offer, to the end that it may be examined by others. And you are not to shoot it out, with ſuch a kind of reſolution, and auctority, as if it muſt needes be approued, and executed, becauſe forſooth you thought it fitt. Noe nor that it ought to haue any force att all, vpon that reaſon; but onely, that things may ſoe be done, as others may take to be moſt cõuenient, whether they approue or diſallow your opinion. And you muſt conceiue, that by doeing thus, you comply with the duty of your *Obedience*, and that you haue nothing more to doe in that buſines.

They, who either be endwed with light from heauen, or haue elſe beene taught to ſee, by the many falles, which they haue taken; doe noe leſſe feare, euen ſome good deſires of particular thinges, then the executing of ſome deſires, which are not good. Yea, and in ſome ſorte, they apprehend them more becauſe of the two, it is harder to vnderſtand and maiſter the deceipt, which lurkes in them. Now this *feare*, takes order that they runne not inſtantly to entertaine them, but to keepe their ſtand; recommending that deſire of theirs to our lord, and asking councell of him. This *feare* is the beginning of *wiſedome*, and it is alſoe the end thereof. It is hard to declare this pointe by let-

ter but for him who hath a ſuperiour, whome he obeyes, it is eaſily declared, by putting the caſe, and following his counſell.

When you ſhall be come to know, that ſuch a buſines concernes the ſeruice of God, and that it is fitt to be diſpatched, yet ſtill euen that muſt be done in ſuch ſorte, as that his Maieſty be not offended, for whoſe ſeruice the buſines it to be vndertaken. For if the heart be thereby filled, with cares and diſtractions, and eſpecially if they come at wrong tymes, the thing it ſelfe may well be iuſt, but the manner of doeing it, wil not be ſoe. It is a good thing, for a man to cary himſelfe like a perſone who is at the comaund of another; and not as a guide of the buſines. Not as if you were ſome great maiſter, but rather like ſome young fellow. who were bidden, eyther to come, or goe when the care of any particular ſhall put it ſelfe vnſeaſonably vpon you; ſay to it, to this effect, *Our lord commaundes me nothing, about that matter at this time; For my part, I haue nothing to thinke; all will goe into errour, if it be done after my fancye when our lord ſhall commaund me to doe it, I will doe it, and I will both heare, and ſpeake.* For this purpoſe it is good to ſett out ſome determinate time, to thinke of theſe thinges, which require care; that ſoe they may not come vpon a man, in troupes, when he were to be in ſilence with God. If they bring any affliction with them, which much diſquiet; we may well conceiue that that is not the way, wherein God walkes;

doe we comply with his word, which ſaith, *te ſoliciti eſſe, labor enim exercendus, ſollicitudo tollenda: you muſt not be ouer carefull, for paines be taken but ſollicitude is forbidden*; and for taking of it away, our lord willes vs to *de in our heauenly Father.*

e who hath this confidence, perceiues well, the buſines dependes vpon God; and that iuine wiſedome, knowes how to addreſſe, and therefore a Chriſtian man, is to be vaded, that it giues noe aduantage, euen e very buſines it ſelfe, if we fall into any liet kinde of anguish; or euen to ſuperfluif thinking of it, which is thus forbidden, oly ſcripture. *Ne affligas temetipſum in conſilio oe not afflict thy ſelfe in thine owne counſell*: but hus to your ſelfe, *It is God who muſt doe it, tot I. Perhaps our lord will not haue it remedied is meanes. And if he will, yet his will alſoe is it be done with peace, and with my ſpirituall , and without my loſſe.* And ſoe procure, that heart may euer goe, in celebration of that. *lian Sabaoth*, whereof S. Paul ſpeaketh; then we may ſay to our lord, *Deſcend thou ny heart, for it is all free for thee: and it hath no- which may diſtract me from hearing thee, and ſpeaking to thee.* You haue reaſon to deſire elpe of prayers to this purpoſe: for it is not aſily obtained. I beſeech our lord, who d you to his owne ſeruice, continue you s grace, and carry you afterwardes, with elfe to eternall reſt.

A Letter of the Authour to a Virgin *who liu*
Recollection. Of the valew of a ſoule, and th
wherwith it is to be kept from falling. And t
it fall, it muſt haue hope, and ſoe riſe againe

I Know not with what wordes, I m
able to expreſſe the fault which accuſe
and the puniſhment which I feare. I l
back vpon the much time which hath p
without writing to you, whilſt yet you
recommended to me; that ſoe by meanes
care, you might proceede and proffit, i
ſeruice of our heauenly king; ſince h
pleaſed to receaue you for his, through
word, which I preached vnto you. And
the meane time, like an ill ſeruant of
our Lord, haue beene negligent in negoti
this buſineſſe which he held to be ſoe trul
as that it filled him full of care, and ſoe fu
to make him giue his life, for the diſpatc
reof. And not onely haue I ſinned againſt
but againſt you alſoe. To him I haue bee
ill ſeruant, and to you I haue beene an il
ther, ſince I haue not preſerued the ſtoc
ſuſtained you with the food of his word
who made mee his ſteward, to the end, t
1. Cor. 4 the true time, I might wiſely and faithfull
Luc. 12 pence it, to euery one, according to that v
he ſhould neede.

I am much greiued for my negligence

ſs a guilty perſon; and I apprehend the
ment of my fault. Not that I feare ſoe
leaſt our Lord ſhould puniſh, or ſcour-
ıfflict me for it, with vexations, and tor-
as that, he may permitt your ſoule to
ſome diſaduantage thereby. For when a
th noe knowledge of what belongs to
n, nor cares how he may bring them
: is but reaſon both that he ſee them
d that they may alſoe continue dead in
ıt; that ſoe the greife thereof, may bee a
ıt to him, & may keepe thoſe eyes open,
his careleſnes had ſhutt.

y good ſiſter, (for I will preſume to ſay,
ɔu are *mine*, becauſe you are the *Spouſe*
Lord) O how happy were he, who might
how it is with you; that ſoe he might
:e delighted in your good, or receiue the
nt of ſorrow, for your *ill*: how happy
e, who might know, if thoſe feruent
of yours ſtill continue, which waſhed
ɔule in the high preſence of your *Spouſe*,
ıich watered it with deuotion; that ſoe
ıt giue fruit to the Lord thereof. And if
ong watches laſt, wherein you were
o treate in ſecrecy and ſolitude with him,
ı your ſoule loues. Reflecting vpon tho-
owes, which he endured for loue of you;
ou, deſiring to endure ſomewhat like
or the loue of him.

ɔeſeech him of his mercy, that you may
ıue left that holy ſilence of yours, which

was diſcourſe with God ; your rich p
which gaue you more full ſatisfaction, t
the wealth of this world; That cõtempt
ſelfe, which gaue you price & valew in t
of our Lord, and that holy change of yc
which caſt them into wonder, who ſaw
praiſed God in you. Let it not pleaſe hi
mine eares may euer heare, that the ſer
Chriſt , is other then ſhee vſed to bee.
neuer come to paſſe, that ſhee ſhould lis
any other, nor regard any other , nor th
any other, then onely Chriſt our Lord; t
me ſhee offered her ſelfe. Make noe ex
whereby, you may bee ſoe deceiued; as t
uing taſted of that heauenly guift, & hat
vpon the crũmes of the table of God; you
now afterward, come to taſt the bittern
gypt; & thoſe meate which are deuoure
taſt of from him. Who when heere, th
haue ſatisfied themſelues *with the foode o*
ſhall burne heereafter, in the cõpany of

Seruant of Ieſus Chriſt, how is it w
indeed? tel me, how it is with you. I
Ieſus, you bee wel in his ſight. S. *Pau*
that euen his very life, conſiſted in the
his children ; and euen I, though not w
great fire, but with the little, which Go
mee, doe yet aduẽture to ſay, that my li
ſiſtes, in that you be well, in the ſight
I can take noe pleaſure in this body, if t
of my daughter, be dead; nor ſhall delig
any place in me, til I may know, that yo
ſe, whome I lodged in you, doth ſtill i

art. If it be any otherwiſe, it is I, who haue
the fault, & I will performe the pẽnance;
t ſee that you bee not angry with him.
not my good Siſter, afflict me more then
y I am afflicted, through mine owne fault,
loue, which I carry to your ſoule; and if
e offended with my negligẽce, be appea-
this cõfeſſion which is full of ſhame and
. And beleiue that through the fauour of
ord, you ſhall wel finde, that I wil mend.
pon this motiue, you muſt forget that I
eene an ill Father to you; ſince vpon the
God forgets that we haue been ill ſonnes
eruãts to him. And if yet you will require
r ſatisfactiõ, be your owne caruer; and re-
of mẽ what you will. Onely retourne to
y of God, if you ſhould haue left it, or els
nee know, that you continue in it; that
y be ſure that thinges goe wel with you;
I may haue ſtrẽgth to beare that pẽnãce
ou ſhall impoſe vpon me for my negligẽce *Ne-*
, I meane in writing to you; but not in remem-
ou. For in this our Lord, hath not permitted
ould be forgetfull. For ſoe great was the loue,
carryed towards you, vpon ſeeing that you were
to be the true ſeruant of God; and you entred
ely into my hart, when I conſidered thoſe mer-
ich our Lord had vouchſafed to you; that it ne-
ed more from thence, though it haue failed, to
ien and comfort you in this way as it ſhould
one.

lon me my good Siſter for the loue of *Ieſus*
, and bee not cruel againſt yourſelfe, but be as
gainſt me, as you ſhall thinke fit. Be ſure to loue
rd, for he deſerues not to be ill vſed, for the

negligence of his ſeruant. And if you ſh
haue forgotten your duety to him you k
his condition already well enough, and,
he hath promiſed to receiue the ſoule w
will retourne and that if you will forgiue n
wil pardon you. And he will ſhew you
mercyes, as he ſhewed before, and wil er
you to ſing thoſe Canticles to him, which
ſung in your firſt beginning, and birth, to C
our Lord.

Doe not now giue cauſe of ioy, to thoſ
fernal ſpirits, ſince there was a time, wh
you wounded them with ſorrow. Doe
greiue your good Angel, ſince he hath g
God much praiſe for you; and hath reioyc
your *vocation*. Doe not reuerſe that ſole
Feſtiuity, which was celebrated in the kin
me of heauen, vpon the day of your cõuer
And if through my ſinnes any of theſe th
ſhould haue happened, yet ſtill you muſt n
diſmayed. For our Lord will ſtretch fortl
armes, and will receiue you; ſince he ſtret
them out for you vpon the *Croſſe*. And it is
with him, to loue that perſon more, whc
uing runn away out of the warr doth ye
turne to fight with greater courage, then
other, who though he neuer forſook the f
yet was neuer but ſlack in doeing him ſer

This is a kind of warr, wherein the lo
the victory conſiſts not in the not receiuing
woundes, but in flying out of the battaill
rendring himſelfe to the enemye, in the qu

of a man who is ouercome. Take courage, and begin yet once againe, for you ſhall find Chriſt our Lord cloſe at hand to help you. And ſeing your humility, and how much you are aſhamed of your ſelfe, he will not put you to confuſion. Nor when he ſhall perceiue, that you are lying proſtrate at his feete, will he caſt you off, or kick you out of his ſight. And if you call vpon thoſe interceſſours, of yours, who are in heauen, they will not make themſelues deafe to the cryes which you ſend vp from hence, As for me becauſe I haue made the fault, whereby you haue incurred the inconuenience, if there be any, I wil alſoe performe the pennance as I ſaid before. And I wil beſeech our Lord to reſtore and raiſe that vp, which my negligence made fit for ruine. Let all your thoughts beate vpon his hauing begunn the worke, and not vpon my hauing neglected it. And then he will put things in good order, becauſe he is the true louer of ſoules, and pretends not to ſee mens ſinnes, that ſoe they may retract them by ſorrow. I beſeech him euen by what himſelf is, that he wil keep you in cloſe protection, vnder his wings; and make you gratious in his ſight, and that he wil puniſh me in whatſoeuer ſort he ſhal thinke fit. And I beg of you by him that you wil write to me, though I confeſſe myſelfe to be vnworthy of your anſweare.

A letter of the Authour, to a woman, who was afflicted with grieuous, and dangerous temptations. He encourages her to ſuffer, and shewes that the fruite of afflictions is great, when they are well borne.

Eſaye 40. BEE *comforted, bee comforted, O you my people*, ſayth the lord your God: *ſpeake to the hart of Ieruſalem, and call her hither; for her punishment is ended, and her ſinne is pardoned.* Confide, my good ſiſter: for theſe words are ſpoaken to you, and they commaunde you to be comforted, through his fauour, who will defende you: though your owne infirmities, and thoſe infernall powers, ſtriue to plucke you downe. But if they, be carefull to perſecute you: more carefull is Chriſt our lord, to ouershadow you, and to defende you, and to fetch you of from this combatt, adorned with new Crownes, which are incomparably more to be eſteemed and reioyced in, then your tribulation deſerues to be lamented.

What is the matter? what is that, which afflicts you? what is that which frights you? your God is the curer of theſe wounds: be not troubled there at. For at the inſtant that he cloſes them, he will shine to you as a ſunne, ſeauen times more bright, then before you were ſubiect

to this affliction, your ſpirituall proſperities, will incomparably excell, thoſe which are paſt: ſince that which you ſuffer now, doth ſo farre exceede in bitterneſſe that which formerly you ſuffered. For theſe flowds of anguish, vſe to ſerue but for a preface, to an aboundance of ſpirituall delight as the tribulations of *Iob* were meſſengers to him, of a doubling of his eſtate and comfort, which God beſtowed vpon him. God afflicted him firſt, and then he comforted him, he tryed him, and then he crowned him: he hid himſelf from him a litle: but afterwards he shewed himſelfe more deare, and ſweeter, then he had ſeemed before to be offended. *Iob* 24.

This is the ſtile, which our lord holdes with his ſeruants. He mortifies them ſo farre, that he ſeemes, as if he would place them, in the verie torments of hell: but then inſtantly againe he drawes them out, and putts them into perfect eaſe: and ſo, as that the *whale* is neither able to retaine him, nor yet ſo much as to touch him with anie offence, whome ſhe had ſwallowed. Our aduerſaries, the deuills, are full of pride, and they threaten to devoure vs: but let vs ſay to them, in their teeth: *Come and ſpare not, for you shall be ouercome. Take what councell you liſt, it shall come to nothing, for God is on our ſide.* Let it not, my good ſiſter, paſſe once ſo much as in your thought, to be afrayd of theſe infernall wolues: For hée, who conquered them once vpon the *Croſſe*, hath conquered them in you: *Ionas* 2

and will do ſo againe; and will deſpoyle them, to their great ſhame. And how ſoeuer it may ſeeme to you, that the encounter is fierce, and the enemie ſo ſtrong, as to fright you; be not yet diſmayde. For it is our lord who ſayth: *Shall perhaps the prize be taken out of the hand of the ſtrong man? And ſhall that, which was ſeiſed by the mightie, be reſumed?* Moſt certainly the captiue ſhall be taken out of the hand of the *ſtrong man*; and that ſhall be reſcued, which he had taken by violence. And this ſhall come to paſſe; becauſe the hand of God, will fight for you; and will ouershadow you, as birds with their wings ſpred abroad, defende and couer thoſe yong ones of theirs, which they loue ſo much.

Eſaye 49.

O that our eyes could once but ſee, that zeale of God, wherewith he keepes our ſoules, and how ſafely he claſpes them in his hand, euen when they thinke, that they are alreadie loſt. Some are wont to throw downe a glaſſe, with ſpeede, to shew, how dexterouſly they can receaue a brickle thing in ſafetie, which is caſt, though neuer ſo ſpeedily, from on high. And if the glaſſe could feele and knowe, it would tremble to ſee it ſelf caſt downe ſo farre and ſo faſt, and to be falling towards hard ſtones, where it were likelie to be broken, into a hundred pieces. But then comes to ſuccour it, the other hand of him, who threw it downe; and ſo it is receaued without any hurt at all. And thus you who ſee your ſelf ſo drawen euen out of yourſelf,

d with ſuch sharpe fyres, and afflicted
rce paynes, doe tremble and feare, con-
that you shall be broken all to pieces,
ıg into offences againſt our lord. But you
ıowe and conſider, that our lord, who
ɔught you into this trouble, he himſelf
ng you out: and he, who hides himſelf
from you, that you may ſuffer, is yet
are you for your defence. For otherwi-
had bene ſwallowed vp ten thouſand
ıer, by your enemies. He throwes you
, and yet he receaues and ſaues you from
He moues the tempeſt, but yet he it is,
:epes you from drowning. For in that,
you feele, it is not you, who doe any
but you ſuffer it. He who doth it, is the
and he shall pay for it.
d ſees your hart perfectly well, and that
a louer of his Commaundements, and
ho abhorres any thing, which is offenſi-
im. I beſeech him to keepe you, as he
ɔne hitherto, for as for thoſe things,
:he deuill repreſentes to your minde, be
ıbled at all thereat. For though it be full
rnitie, and afflicte you much, yet you
t be the worſe for that. Theſe are things,
ıappen to manie, and not only theſe, to
you are ſubiect, but others alſo which
ımparably greater, and which ſeeme in-
to be a verie copie of the true hell, and
anguage, which there they holde.
not for all this, doth God forſake his

ſoules ; but euen when all humaine cou
and power failes, then runnes he towards
with a mightie hand, taking away the cu
bitterneſſe, euen from their mouthes, a
exchange thereof, he giues them ten tho
comforts. And, the while, a man com
know, that he is weake, by hauing vnder
his great miſerie through experience
knowes alſo, the ſtrength, and malice
enemies, and procures to fly from them
leanes cloſer vpon God, whome he fin
be onely able to deliuer him, out of ſuch
pangs as thoſe. And thus, out of his f
miſeries, he both fetches light, where
may eſteeme leſſe of himſelf: and repoſe
ter confidence in God ; and he learnes t
with greater caution, and reſeruation, h
diſcouered the treacheries and maliciou
ceeding of the deuill. And we are not
count little of this benefitt: becauſe as o
life conſiſtes in knowing, and louing Al
tie God: ſo alſo is it a thing of great mo
if in the ſtrength and vertue of good ſpi
directions we may haue ſome knowle
the deuilles wayes. Not to the ende, t
may loue, and honour him, (for that b
from vs to God) but that we may fly fro
and eſcape from his ſnares ; which are
ned, and knowen by few men, who y
ceaue, that they haue ſome knowledge o
Nay, therefore we are to make great a
of the fruit, which we gather out o

ulties : becauſe thus the ſoule growes to
: experience, in the warre, againſt this
le enemie. And theſe things, and manie
s, doth our merciefull lord, draw out of
hard encounters, whereby our aduerſarie
ndes to make vs fall. And ſo we make him
, that which he hoped to gaine, and we
ſcorne vpon him: whilſt we profitt, and
ye our ſoules, by that verie meanes, which
:d, for the diſaduantage thereof.
nd forasmuch, as you haue offered your
:o the ſeruice of Chriſt our lord: and are
no longer your owne, ſince the day, whe-
ou were made ſo happie; doe not cõcieue,
his paſtour of your ſoule, is liable to the
of being forgettfull. For if he would for-
ou, he would not call you, nor courte
nor paſſe ſo ſweete promiſes to you. In
ay of aduerſitie, let your minde looke
to the day of proſperitie, which formerly
nioyed: that ſo your preſent condition,
iot draw you downe, when it is tempered,
the memorie of thoſe fauours, which
imparted ſo you in time paſt. And be ſure
f Chriſt did not loue you, he would not
rayſed you vp, nor giuen you that Iewell.
ſince you know, that you beganne to
e in this way for his ſake: and that you
deſired to pleaſe him: and that, accor-
to your frailtie, you haue procured to do
y not ſuch a ſpott vpon your honour, as
/le of confidence in him, from whome,

Eccle. 11.

when you remayned in ſeparation, he
you cloſe to himſelf; & conueyed a ſwe
meeke ſpiritt into the bowells of you
and ſett you out, with his owne marke;
ende that both you might be his, and tha
might know your ſelf for ſuch.

And now, if the infernall woolfe, hau
ſumed to ſett vpon her, who was ſett fo
the marke of *Ieſus Chriſt* and who deſired
ue him, doe not wonder at it; for theſe a
tryalls of our *Faith*, and *loue*, to ſee if w
be diſmayed, and ſo turne back. Ther
true vertue, vnleſſe it be tryed; and the
of *Faith* are dangers, and diſcountenan
God. But euen then, if that faith be pur
fine, not onely it is not diſmayed, bu
much the more it is vexed, ſo much the
ſtrength it takes, and euen fetches ſocie
of ſolitude. For we know, that it is the
me of our Lord, to place his ſeruants, euen
the very hornes of the bull, and to hide hi
when he hath done, to try their faith. An
aſmuch as their ſight, is onely bent vp
goodneſſe of our Lord; they care not for
they feele, nor from what quarter the
comes; but a confidence is engendred th
that as the anker of a ſhipp at ſea, doth
ſelf to the earth; ſo will a faithfull ſoul
faſt holde, vpon the Crucifix, and ſi
thought, and ſay; *Thou, o Lord, dyedſt for m
fore I was borne; and thou ſoughtſt me with t
row of thy hart, when I ſought thee not nor*

y ayde; but now I call vpon thee, and I loue thee; and herefore now forſake me not. If thou diddeſt receaue, nd shelter him, who was thine enemie; thou wilt euer driue him away, who deſires to ſerue thee; and home thou haſt accepted for thine owne. And in his *faith*, you muſt liue, and remaine ſecure nongſt, all the waues, and tempeſts, which he ſea can ſhew; though it may ſeeme to you, iat the ſhipp is euen ſinking; and you muſt ibour, that ſo your hart may not fayle: leaſt lfe our Lord awake, and chide you, as he did is Apoſtles, ſaying: *Why feare you, o men of litle ith?* whereby you may ſee, how much in ear- eſt our Lord is, when he requires vs to be full f courage: ſince euen, when the waues are en- ing into the little ſhipp to ſwallow it vp, euen ien did he reproach them, becauſe they fea- ed. And this he doth, becauſe he will not allow iem to be afrayde at all, who embarke them- ſlues with him. For they goe with the true ord of ſoules; who is our faithfull helper out f the greateſt ſtraytes. *Matth 8.*

And now, ſince you are one of them, who aue quitt the ſhore, and embarked yourſelf ith him, by entring vpon his ſeruice: what in that be, which you ſhould feare: ſince you aue walked, and doe ſo ſtill, in company of *ſus* Chriſt our Lord. Remember, that S. *Peter*, hilſt he had *faith* went treading with his feete pon the waters; but as ſoone, as he ſaw the inde ſtiffe, and the waues high, he feared. nd then preſently beganne to ſinke. To giue *Matth. 14.*

vs to vnderſtand, that with a *faith*, whicl firme, he went ſecure: and by growing te he began to be drowned, and heard this from the mouth of our Lord: *O thou man o faith, why didſt thou doubt?* And in the ſame ner doth he ſay to vs, if he ſee vs feare any viſible danger whatſoeuer.

And if our Lord tooke ſuch care to d his diſciple from a corporall death: much will he take care, to free you from the of your ſoule: and to ſecure you, that the peſt, which is riſen againſt you, may not d ne you. Onely be you ſure, my good ſiſter you be not diſmayed, and forſake not the re: for heere the Crowne is loſt, not be men are tempted, but becauſe they eithe or be ouercome. Offer your ſelfe to ſuffer p and euen fire, for his honour, who ſuffe much for you. And by how much the gr your afflictions are, eſteeme them for ſo the more certaine token, of the loue, w paſſes betweene Chriſt our Lord, and you ſeech him, that he will ſtrengthen you, to ſufferance, and not that he will take away afflictions. For it will be a Purgatorie to whereby you may be wholy purified, in ſight of God, and the *Croſſe* of your belouec will keepe you companie. This *Croſſe* is thing, which all the louers of our Lord d and by meanes thereof, you will remaine goulde, in the Cruſible; ſo much or the reſplendent, as you were more afflicted,

onſider, that euerie louer, is to endure
hat, which may declare himſelf, for the
f his beloued. And ſince you are entred
ıe warre of Loue, do not turne coward;
nſider, how great things, euen weake
en haue endured for Chriſt our Lord.
by fire, others by ſcourges, and others by
s had their fleſh torne from their bones;
ıey held themſelues happy in ſuffering
: loue of their Lord.
ow you alſo ſuffer for him. For if you
forſake him, your enemies would not
ute you; but you are paſſed ouer to Io-
de, and therefore doe they moue this
againſt you. And if amongſt men, there
nt of baſe, and bloudie executioners, the
come, in their place, who are both more
, & are not ſo ſoone wearie, as the other;
ith grates of iron they torment you; and
n the ſoule, then in the bodie; and you
eſteeme, that you are in martyrdome for
ıe of Chriſt our Lord, ſince you are mar-
l for his ſeruice.
o not omitt your deuotions of Confeſ-
nd Communicating, though you ſhould
without any great ſenſible appetite, and
h the deuill ſhould ſeeke to hinder it, as
vont to doe, ſo farre as to ſtrike your
e dumbe, ſo that you cannot Confeſſe
nnes, as likewiſe he giues you to beleiue,
ıu haue eaten, at ſuch a tyme in the night,
) you may not Communicate the mor-

Ioſuē 10.

ning after. Treade that enemie of yours vn
foote, with all his craft: and pray to our L
vpon the *Croſſe*; and take that Croſſe in y
companie; and arme your ſelf therewith;
offer your ſelf ſo truly to anie ſtate of ſuffe
ce, that if our Lord were pleaſed, that it ſh
laſt vpon you all your life, you would y
content therewith. And how much the de
you ſhall caſt your ſelf into his will, ſo m
the more ſpeedily, will he relieue you. Fo
driues not them from him, who ſtriue tow
him.

And remember, that there is no *loue* wit
griefe; and *that we are to enter, into the kingdo
heauen by many tribulations.* Where, for one o
houre that you may *ſee God in his beauty*:
would thinke two thouſand yeares of that
ferance, to which now you are ſubiect, t
well employed. And ſince God is to carrie
thither, as you haue reaſon to hope he will
not cowardlie in *ſuffering* nor tepide in *lo*
For he, who dyed for you, and called yo
himſelf, will not forſake you. I beſeech hi
be your comfort. Amen.

A Letter of the Author to a perſon, who was much afflicted, for ſeeing that he profited ſo litle in vertue. Hee teaches the difference, betweene ſelf-loue, *&* the loue of God; *and how he is to doe all things, for the* loue of God, *and nothing in conformity with* ſelf-loue.

THE peace of our lord *Ieſus* Chriſt remayne with you. The roote of all our miſery, is *ſelf-loue*; as on the other ſide, the *loue of God*, is the roote of all our felicity; and ſo, as that he whoe loues God, meets with nothing, which he can properly be ſaid to *ſuffer*; (becauſe he ſeekes nothing but the will of God, and therein alone doth he delight) ſoe he whoe *loues himſelf*, finds all things to bee to hard, and to heauy, for him, and he is euer tormented, with the variety, and trouble of accidents. True repoſe doth not conſiſt in any thing; but in deſiring little for the loue of God, or rather noe one thing: and to content himſelf, with any thing for his ſake: to whome wee offer, and preſent, as much, as wee forbeare to deſire, for the loue of him. And if God will vouchſafe, to open our eyes, that ſo, with Dauid *wee may conſider the wonderfull things of his lawe*, wee ſhal finde, that not onely there is daunger hanging ouer vs, through this *ſelf loue*, in thoſe things which are playnely and groſſely viſible, and exteriour: but more, and much more, euen

P
1.

in thoſe other things, wherein, many
that true ſanctity doth conſiſt. And if y
mee, what thoſe things are, I ſay that
noe other, then *vertues*; *the peace of ſoule*; t
dome of heauen; yea and euen our lord
And thus you may ſee, how great our
is; ſince there is daunger, euen in that, v
ſecurity, and how great the miſcheif is o
and inordinate loue; ſince the ſtinge therec
ſtes it ſelf, into ſuch holy things. Not t
able to make them ill, (for that it cann
but in regard that by cauſing vs to deſi
things, as our owne laſt end, and for lou
ſelues, wee make our ſelues ill; ſince we
that order, which the *loue of God* pre
which is, to loue that, which is good,
ſelues withall, for the ſeruice of God, an
loue, and all this in the ſame manner, ar
the ſame meaſure, which is beſt pleaſing
Diuine Maieſty.

The loue of God doth not conſiſt (wha
we will needes be ſaying) in the deſire
vertue, noe nor euen of God himſelf, if i
ordinately done, and with exceſſe of afflic
wee are wont to deſire other things. Fo
moued for *the loue of God*, to deſire any thi
maine deſire, to haue that thing, muſt be
ue it, if God will; and how, and when,
what proportion he will, and not to bee
of it for my owne good, but to the end,
will of God may bee accomplished tho
pleaſure were, that my ſoule should r

t vertue, and that I should neuer enter
iuén. I say though his pleasure should
or indeede it is not. But, at the least, our
ast soe be lodged, in the will of God; as
may bee prepared, to *will* any thing,
God *would* haue vs *will*, without any
: of exception. For if our owne *self-loue*
ie in vs, that mischeif is so much the
nd more *inward*, by how much the bet-
thing is, which wee desire. For, in these
as seeming to bee very safe, a man is wont
id his appetite as farre as he lists. And
wee say, that wee desire *the loue of God*,
: full of *self-loue* which makes vs desire
r the *loue of our selues*, without any rule or
: ; whereas, it ought to bee, iust the
y.

member some Doctours tell mee, that
was the first, whoe committed this sinne;
v the thing which he desired, was good
felicity, but that he desired it not how,
ien, nor in whome, nor for whome, it
that he should haue desired it, but with
idled appetite, which aymed at his ow-
ite good, as any couetous wretch, might
iuch pelfe, or any ambitious man much
. Certainely, if the ends and rootes of our
; one and the same thing be different,
g it self which is materialy desired, falles
r a sorte not to be the same. But rather
yd before) the better the thing it self is,
ire daungerous is the inordinate desire

thereof. For there is nothing worſe, th
man to deſire any thing, as his owne *laſt e*
the *loue of himſelf*. This *laſt end* is that *ſo*
Good of Goods, which is *God*, whoe ought
the ayme, and end of all our deſires. And
any should ſay (by not vnderſtanding
what I affirme) that I ſeeme to teach, th
muſt not be feruent, in deſiring to become
and more vertuous; but that wee muſt
leaue all to God, which belong to the ſe
that which concernes the body: my anſw
That as in theſe exteriour things, wee m
diligent, but not afflict our ſelues with ex
care, and anguish, but muſt putt our ſelue
ly, into the hands of God, and take with
ce whatſoeuer comes: ſo in thoſe things,
importe the ſoule, wee muſt be ſure, to b
re diligent: but yet with condition, that
withſtanding our diligence, wee canno
all wee would, wee muſt not ſuffer our ſe
growe impatient. For that would be a
fault, then the former, which gaue vs ſoe
trouble. But wee muſt conforme our
wholy, to the will of God; to whome
lity, and patience in the midſt of ou
ties, is more pleaſing, then a proud
tion, and complacence, in the ſt
which wee conceane our ſelues to haue.

And if wee cannot obtaynie at the ha
God, that wee may liue without fault
lett vs render him moſt humble thanke
hauing giuen vs the knowledge of then

was perhaps any other thing, the perdition of that proud *Phariſee*, but the cõtentment, which he tooke, in his owne good workes? And did any thing ſaue the Publicane, but the knowledge which hee had, of his ill deedes; and the diſpleaſur which he conceiued againſt himſelf for them, deſiring mercy of our Lord? It is not the caſe of euery one, to conſerue humility, in the middeſt of great vertues; but there be very few, whoe are not diſguſted with their owne faultes. And therefore, though the former of theſe two wayes, be higher: yet the later is ſafer. All which is diſpenſed by our God, who is of ſoueraigne wiſedome, and who guides vs by ſeuerall wayes, to the ſame *end*, which is *himſelf*. And though wee bę neuer ſo couetous, mee thinks this ought to ſtay our ſtomach with a ſufficiency of comfort; that wee may hope to goe to heauen: whether it be, with the height, and perfection of vertue, as ſome goe: or by the knowledge of what we want, and doeing pennance for the ſame, as many others doe. Luc.

But notwithſtanding all this, wee muſt not forbeare to imitate the beſt wee ſee: ſince our Lord hath giuen vs a deſire thereof: and ſince an account is to be demaunded of vs, if wee doe it not. Wee muſt therefore deſire, to be better, (ſoe that yet withall wee looſe not our inward peace) though wee obtayne not all wee deſire. For otherwiſe, I doe not thinke that euer there was a man, in the world (leauing him onely aſide, whome euery

enioy it may be ſoe treated as he was tha
the world may be vnbeguiled if it ſtill con
that by liuing in ieſt they are to enioy that
reward in earneſt.

Our lord giues aduiſe to his ſeruants
he threatens ſuch as will needes be ſtrange
him. For to the former ſorte of men he ſaith
they muſt thinke highly of his rewarde:
he will not giue it but vpon high tearmes.
as for theſe other he askes them how
thinke to eſcape the rigour of his handes,
who are his enemies: ſince euen his childr
ſtrictly treated who are yet elected for ſoe
a good. If we caſt our eyes towardes this b
of rigour and iuſtice which are the afflic
whereof we now ſpeak, we ſhall finde that
conteyne greate occaſions both of hope
feare. And on the one ſide the mercy of G
much glorified thereby and his iuſtice o
other. Let trouble expect to finde repoſe ar
him feare affliction hereafter who doth not
it now. For ſince in any man how iuſt ſ
he be there are many thinges which ma
ſeruе punishment though not in hell: (an
punishment is to be perſonally indured if
not purged with ſoe great an exceſſe of lo
that the contrition may ſtand for the pu
ment as it did in S. *Mary Magdalen* and
others) it is plaine that eyther heere or in p
tory they muſt paſſe *through fire*. And th
they who finde not in themſelues ſoe great
of God as to cauſe this greife which may

isfaction, may thinke perhaps that they
hard measure in beeing saued *by fire*
others shall be saued without it yet in-
y are much deceiued in their account.
he great loue of God euen heere on earth
ien see that God is offended doth cause
greife then that to which you are subiect.
at truth is seene by this then when one
od greatly he would be glad of the paine
er soe that he might be free from that
e feeles for the offences which are com-
against God. And at this wee must not
since there are persons who euen to free
m the paine wherein you are would in-
emselues. And this also may serue for a
hat the loue which one beares to ano-
ts him to more trouble then the paine it
ould doe which the other feeles: that if
se loue another very much, you would
idd of your owne paine if it were vpon
on that the other must indure it for yow:
proues as I was saying that it would
you more in the personne of that other
your owne.

r if the loue of a creature can reach soe
ow much more will the loue of the crea-
able to doe, it being infused by the most
rit of our lord which farre exceedes all
rce. And thus it growes to be a most cer-
ith that eyther in this fashion or in that
noe meanes to escape from suffering be-
e arriue to enioying. And tell him who

would complaine of this law rather cor
that he is a man; & that he was not made
gell; and lett him complaine against iuſ
reaſon which doe abſolutely require tha
muſt be obtained with labour and the
muſt correſpond with the vertue.

But who o lord who shall euer prei
cõplaine of thee as if thou didſt treat the
rigour? ſince inſtantly thou ſtoppeſt the
thes with shewing that thou ſo loued th
as to giue thy onely begotten ſonne, to
that in the ſtrength of theſe afflictions a
rowes and death which they chargedvp
the world might eſcape the torments
and might triumph in heauen. Who I ſa
will preſume to complaine when he shal
beſt beloued freindes to be ſoe ſeuerely
led, and obſerue that in thy court it is
ſay which of theſe two haue the pre-ei
eyther afflictions or fauours; and that it
by thy commaundement to one of thy f
tes. *Because thou wert accepted by God it wa
ry that temptation should try thee.*

Doe not permitt your heart to ſink
your croſſes but remember that heretof
haue deſired to doe and ſuffer ſomewh
loue of God *God is not deafe to* the deſir
hartes. He hath giuen that which he kn
beſt for you; and if you thinke it heauy
that he who ſendes it, will giue you sl
where with to beare it. That which affli
haue an end, and that which giues re

ſucceed; but the latter will not be like the former, but incomparably greater. And if you tell me that you will renounce this later vpon condition that you may not endure the former, it is not well ſaid nor doth it become a noble minde which deſires, more to ſee it ſelfe in difficulty & trouble for the obtaining of vertue then to be idle and without exerciſe. Nor is it fitt that you who haue caried ſoe much courage in your hart through theſe warres of the Emperour should haue it faintely affected in the warre of God. We demaund not of you heere that you should conduct a whole army like ſome Captaine generall but onely that you traile your pike well & giue a good account of your perſone, & of the place where you are put. Be not a coward in the leſſe occaſion whoe are ſoe valiant in the greater.

Put your ſelfe wholy into the paſſion of our lord and learne thereby how much he endured and how great loue he bore to you; ſince being able to redeeme you by other meanes yet he would not doe it but vpon the price of his exceſſiue paines and ſorrowes. And ſoe it comes to paſſe that as he in one hower did more loue his father then all mankinde put togeather in all their liues, ſoe in one hower did he paſſe through more bitter ſorrowes then all mankinde; and there was not in the whole liues of them all to be found eyther any *loue* or any *greife* like his.

Straine your ſelfe to a deſire of enduring ſomewhat for him. Be not a ſlaue ſince he loues you and treates you as a ſonne For the father cor-

rectes the ſonne and you may hold you
his ſonne ſince he correctes you. Loue
ther depart from your ſelfe and giue y
to God. Say to him *I will follow thee thou*
the way of ſorrow I will preſent thee with
ring. I will not giue thee any thing of little
that which may coſt me my blood, that ſoe th
to me as thou didſt to Abraham, Quia feciſti
& non pepercisti vnigenito tuo propter me &
God take it ſoe well that a man giue
for the loue of God how much reaſon
man should be very gratefull to god f
uing of his ſonne for man. And he on
deede thankefull for the benefitt wh
compence thereof giues his owne ſonn
namely that thing which his hart wo
be troubled to leaue and this becauſe
haue it ſoe.

Conſider the true Originall of loue wh
did beare you, but let it be with fetchin
ſolution from thence that as they dre
from him & gaue ſorrowes to him he
them to you; and as they gaue him pai
may giue paine to you. For infallibly if
shall anſwere to the ſorrowes of God w
ſorrowes he will anſwere to thoſe ſorr
yours with ſuch a reward as shal make y
eme your ſelfe happie for hauing endur
And though our flesh beleiue not this
muſt ſupply that defect & you muſt ſin
ſumus pro diebus quibus nos humiliaſti ann
vidimus mala. So God grant it may be. A

A Letter of the Authour, to a holy Religious woman written in a time when she was ſubiect to ſome perturbations, and perſecutions, about a booke which she was wished to publish. He declares how she is to cary her ſelfe in ſpirituall things; and which is the ſafeſt way, how to treat with God, and to vſe that gift of Prayer, *which she had.*

THE grace and peace of *Ieſus* Chriſt our Lord be euer with you; When I accepted, to read that booke of yours, which was ſent me; it was not ſoe much out of any opinion, that I was able to iudge, of theſe things, which are conteyned therein; as becauſe I thought, that, with the fauour of our lord, my ſelfe might profitt, by them. And I thanke Chriſt, that althought I haue not read it with that repoſe, which had beene fitt; yet I was comforted thereby; & may alſoe be benefitted otherwiſe, if the fault be not mine owne. And truly, though I might receiue comfort by reading it, without reflecting vpon it otherwiſe: Yet me thinkes, the reſpect I owe both to the matter it ſelfe, as alſo to the perſon who commendes it vnto me, deſpenſes not with me, in forbearing to ſay ſome part of what I thinke thereof: at leaſt, in generall tearmes.

The booke is not fitt, to come into the hands of many. For the words muſt be reformed in

ſome partes thereof, & declared in others. And ſome things may be profitable to your ſpiritt, which would not be ſoe, if they ſhould be followed by others. For the particular wayes, whereby God guides ſome, are not fitt for all. Theſe, or the moſt of them, I haue noted downe, and I will putt them into order, as ſoone as I can: & I ſhall eaſily finde meanes to ſend them to you. For if you ſaw my infirmities accompanied with my other neceſſary imployements; I beleiue they would rather moue you to compaſſion, then to any accuſation of me for negligence.

The doctrine of your *prayer*, for the moſt part is good: and you may very ſafely beleiue it: and practiſe it, and in your *Raptes*, I finde theſe ſignes which true *Raptes* haue.

The way of God's teaching a ſoule, without the vſe of the *imagination*, and without eyther *interiour*, or *exteriour wordes*, is very ſafe; I finde nothing therein, wherat to ſtumble: and S. Auguſtine ſpeakes well of it.

Thoſe *interiour* and *exteriour wordes*, haue deceiued many in our times: and the *exteriour* are the leſſe ſafe of the two, To diſcerne, that they proceede not from our owne ſpiritt is an eaſy matter: but to finde whether they grow from a *good ſpiritt*, or from a *bad* is more hard. Men giue many rules, whereby to know if they bee of our Lord: and one of them is, if they be ſpoken in ſome time of great ſpirituall neceſſity: Or if a man profitt much by them,

whether it be by way of comforting him, when he is in temptation, or deſolation: or for the preuention of any dãger &c. For if euen a wiſe good man, will not ſpeake a word which is not of much weight: much leſſe will that be done, by almighty God. And conſidering both this, and that the wordes muſt be agreable to holy Scripture, & the doctrine of the Church: I am of opinion that theſe *wordes*, which are mentioned in your *booke*, or the greateſt part of them are of God.

That, whereof there is more doubt are the *imaginary*, or *corporall viſions*, whereof you ſpeak. Theſe muſt in noe caſe be deſired; and if they come without being deſired, yet muſt you auoyd them, as much as you can. We muſt beſeech our lord, that he will not ſuffer vs, to walke by the way of *ſeeing*; but as for the good *ſight* of himſelfe, and of his Saints, that he will keepe it for heauen; and that heere, he will be pleaſed to conduct vs, by the plaine way, as he doth his faithfull freindes. And by other good meanes, we muſt alſo procure to auoyd thoſe thinges.

But yet, when all this is done, if the *viſions* laſt, and if the ſoule reape profitt by them; and if the ſight thereof induce it not to vanity, but to increaſe of humility; if that which they ſay be agreable to the doctrine of the *Church*; if they cõtinue any long time and with that interiour kinde of ſatisfaction, which may better bee felt, then declared; by this time me thinkes, I

ſee noe cauſe why we ſhould flye them any longer. Though yet, noe bodye is to truſt his owne priuate opinion heerein: but he muſt inſtantly communicate the matter, with ſome perſon, who is able to giue him light. This is the generall courſe, which muſt be taken, in all theſe thinges; & we may well hope in God, that whoe hath humility to ſubmitt himſelfe to the iudgment of others, God will not ſuffer him to be deceiued, ſince he procures to walke in the right way.

But the while noe man ſhould eaſily condemne thoſe thinges, vpon the onely reaſon of obſeruing that the perſon to whome they be vouchſafed are not perfect. For it is noe new thing, for the goodnes of our lord to draw men out of ill delights, and euen out of ſinnes, (and they great ones) by giuing them very ſweet conſolations of his owne, as I haue ſeene him doe. For whoe ſhall limitt the goodnes of our lord? eſpecially ſince theſe thinges are not vouchſafed for the meritts of the partie, or becauſe he is better growen in ſpiritt then another but ſometimes to ſuch as are moſt weake. And as they doe not *neceſſarily* make a man more a Saint, then he was; ſoe neither are they alwayes giuen to greateſt Saints.

But yet they haue noe reaſon, who diſcredit ſuch thinges as theſe, becauſe they are very high: and for that it ſeemes to them incredible, that ſoe infinitt a maieſty ſhould abaſe it ſelfe to ſuch an amorous communication, with a

poore creature. It is written that *God is loue*, and if he be *loue* he muſt needes be infinitt *loue*, and infinitt *goodnes*. And from the hand of ſuch *loue*, and ſuch *goodnes*, it is noe meruaile, if ſome ſoules receiue ſuch exceſſes of loue, as may trouble others, who vnderſtand them not. And though men may vnderſtand by faith, that there are ſuch thinges in the world, yet the particular experience of this amorous, and more then amorous proceeding, which God houldes with whome he will: this I ſay, vnleſſe it be poſſeſſed, a man cannot well vnderſtand, to what degree or point, it arriues. I haue ſeene many ſcandalized at the heroicall actes of the loue of our lord God towardes his creatures. And becauſe themſelues are very farre from receiuing thoſe fauours, they cãnot thinke that God will doe that to others, which they finde him not to doe towardes them. And though it were reaſon, that euen becauſe it is an act of *loue*, and ſuch *loue*, as caſtes vs into admiration, it ſhould be taken for a ſigne why to thinke it were of God, (ſince he is wonderfull in all his workes and much more in thoſe of his mercy) yet from thence fetch they reaſons why they ſhould not beleiue them, from whence they ſhould fetch reaſons to beleiue them; prouided alwayes that there be a concurrence of other circumſtãces, which ſhew that the thing in it ſelfe, is good.

For your part, my opinion is that, by what I can perceiue in your booke, you haue made

reſiſtance to ſuch thinges as theſe, euen more then it was fitt you ſhould. Me thinkes they haue profitted your ſoule, and eſpecially they haue made you know your owne miſerie, and faultes, and enabled you to mend them I finde that they haue laſted lõg, & that euer they haue beene with ſpirituall profitt. They incite you, to the loue of God, to the cõtempt of your ſelfe, and to the doeing of pennance, I ſee noe reaſon why I ſhould condemne them, but I incline to thinke that they are right. But yet euer with this condition, that you vſe great caution, and that you goe not with entire confidence, eſpecially if that which happens be not vſuall with you, or when it requires you to doe any particular thing, which is not very plaine, but ſubject to ſome queſtion. In all theſe caſes, & the like, you muſt ſuſpend your beleife, and inſtantly aske counſell.

I alſo thinke good to lett you know, that, though theſe thinges be of God, yet the enemy may mingle ſomewhat with them; & therefore you muſt neuer be without care & feare in ſuch thinges as theſe. And you muſt further know that though they be of God you muſt not yet reflect vpon them with too much eſtimation; becauſe ſanctity conſiſts not in theſe thinges, *but in the humble loue of God, and your neighbour.* And as for theſe others, they are to be feared, euen when they are right; and you muſt paſſe from the thought thereof, to the procuring of humility, & other vertues, with the loue of our

ou muſt alſoe be ſure not to adoré any of
viſions, but onely adore Chriſt our Lord
ten or in the *Sacrament*. And if it be a *viſion*
Saint, you muſt lift vp your heart to hea-
t to that which is repreſented in your *ima-*
n; and you neede noe more, but that the
may ſerue to cary you vp to that which
eſented by it.
ıſt alſoe tell you, that theſe thinges cõtey-
ı this booke, happen to many others in
times; and this, with great certainty that
re from God; *whoſe hand is not ſhortened*, to
ıat now, which he did in former ages; &
ı the weaker ſorte of veſſalls that ſoe he
e glorified the more.
e you on, in your way: but ſoe as that you
er in feare of theeues; and that ſtill you
ing, if the way be right. And giue thãkes
Lord, for that he hath beſtowed vpon
he loue of him, and the knowledge of
elfe; and a loue of pennance, and of the
And as for thoſe other thinges make noe
ıigh account thereof; though yet on the
ſide, you muſt not deſpiſe them, becauſe
re ſignes which ſhew, that many of them
nt by our lord; and euen they which are
annot hurt you, if you aske counſaile.
I know not how to beleiue, that I haue
able to write this by any ſtrength of mi-
ır I haue none at all; but your prayer hath
it. I beſeech you euen for the loue of
ord *Ieſus* Chriſt, to laye it as a charge

vpon your ſelfe to pray for me. For he kno
that I aske it as being vrged by great ne
ties; and I thinke, this word alone will ſt
for the obliging you, to doe what I d
And now I beg leaue of you, that I may en
letter, ſince I am vnder promiſe to goe
another. *Ieſus* be glorified by all, and in
Amen.

A Letter written to a Lady, encoura her to beare with patience, the affl ctions which were ſent her, by our lord.

MAdam, I would fayne aske your
ſhipp, what kinde of taſte the fruit
the *Croſſe* carry with them, ſince you are fe
ſo aboundantly thereon. Our lord ſayd
Cant. 7. *I will clymb vp to the Palme tree, and gather th thereof*: and it ſeemes that he hath taken
ladyship by the hand, and drawne you vp
him: to the end, that if heeretofore you
vp with him by contemplation, to con
how he fedd vpon them: he is now no
content, that you onely accompany him
hauing compaſſion of his paynes, but he
haue you eate with him at that table of the
& be a witneſſe by experience, of that whi

ted, when he was feeding vpon that fruite.
dare confidently ſay, that that ſoule is hap-
which ſtandes at the foote of the *Croſſe* of
Sonne, in ſociety with the *Mother* of God,
fed at the ſame table: and was ſuffering
nent, yea and was euen crucifyed in her
e with him. For there is not a more accepta-
thing in the eyes of the Father, then to be-
ld his *Sonne*, and to ſee them who accom-
the ſame *Sonne*, in the imitation of his af-
ion and *Croſſe*. Let noe man deceiue himſelfe,
hinking that God is in loue with fooleryes
conceytes; or that euery abſurd idle fellow
l raigne with him, in his kingdome. The
ur of God, is reſerued for ſuch as loue tri-
tion. No man ſhall raigne with him, but
a one as is crucifyed: That, in fine the
ld may know, that forasmuch as he ſettes
king dome at ſo high a rate, it is no ordina-
lace, but moſt aboundant in treaſures, and
ghts, ſince God himſelfe is the glory the-
: and that they may reſolue with fresh cou-
:, to deſpiſe all tranſitory guſt, and to en-
e all kinde of Croſſes.

How would your ladyship haue our lord
ceede towardes you, but ſo a hee is wont,
will be ſure to proceede, with his beloued
ldren? What would you haue him doe, but
te you as his Father treated him? *As my Fa-* *Iohn.*
loued mee, ſo doe I loue you, ſaith our lord. 15.
l now, if any man will make a pawſe, to
ſider how the Father treated his Sonne and

ſuch a *Sonne*, he will patiently endure his c
condition, how sharpe ſoeuer it may ſe
Madam, haue patience yett a while, foi
tempeſt will paſſe, & you will reioyce, that
had it, to paſſe through. Bow downe that r
of yours, to the will of your heauenly Fa
for ſo did *Ieſus Chriſt* our lord, when they p
that rope ouer his head, which euen flea
necke, and hee, the while, held his peace,
with his harte, and with his tongue, thr
the obedience which he carryed to his Fa
What doth that hard halter, vpon ſo delic
necke: and that heauy croſſe, vpon thoſe
ke, and weary shoulders, declare to vs
that wee muſt bee obedient in ſuffering
ctions, though they should euen defeate vs
pluck our very hartes out of our bodyes?

It is not iuſt nor fitt, that your ladyship sh
take vpon you to diſpoſe of your owne life
to chooſe, & ſay, *This I will, and that ot*
will not, doe or haue; ſince you haue offer
your ſelfe ſo often, as the true ſlaue of our
to the accomplishment of euery inclinati
his holy will. For it is againſt all reaſon,
now you should vnſay that in your afflic
Eccl. 2. which formerly you affirmed in time of p
Nor muſt you be like that counterfected l
of freind, who in time of proſperity, is
to make many offers, but when they w
bring him to performance, he vnſayes him

Woe be to them, ſayth the ſcripture, *wh*
loſt their ſufferance; imploying ſuch perſon

; weary of enduring, and expecting, went
ong with their hartes to the ground, as
who would no longer beare their burdens.
am, *The Iuſt man liues by fayth, and our lord* Act. 2.
res to be expected, though he ſtay; for in fine, he
iſes that he will come. But if a man haue a
ke, which goeth too faſt, and if the time
e too longe, before God giue the remedy,
muſt then be ſayd to him, which is in Eſay:
ho beleiues, lett him not be too haſty; but lett
lace his felicity in longanimity, as S. Peter ſayth. 2. Pet. 2.
Madam, our lord will come and comfort
The ſea is all in tumult, and the waues Matth. 8.
needes drowne the ship: and our lord is in a
ound ſleepe, like one who throwes a ſtone,
then hides his hand: or who ſtrikes, & flyes
he, who rayſed the tempeſt, & then inſtan-
ayd himſelfe to ſleepe. It is he and no other,
hath deſigned your ladyship to theſe tribu-
ns. It is he who afflictes, and woundes, and
iout him nothing can be done. And he who
known ſo well, how to ſtrike, and hath
ie ſo diligent to afflict, is now fallen aſleepe,
n they are ſeeking remedy at his handes,
the more they begg comfort of him, the
e he doth ſometimes encreaſe diſcomfort.
yet, notwithſtanding all this, he will haue
oſſeſſe a liuely fayth, which, in all theſe
ries, muſt not fayle vs. And if wee haue not
fayth, wee ſhall be ſure, that when he wa-
, he will reproue vs, and ſay. *O men of little* Matth. 8.
, *why are you afrayd,*

You may ſee, Madam, by this, how
our Lord will haue our faith to bee, v
may enable vs to confide, in him; how
how well tryed, and paſſed euen throug
very fire. For as chaſtity is tryed by the t
tations which are contrary thereunto; a
mility is tryed by diſhonours; patience b
flictions; and charity by rendring goo
euill; ſo is faith and confidence, made eui
when God ſendes ſuch aduerſities, as may
to putt men in a manner, euen out of
witts; and when he, the while hides him
and ſeemes to add to them ſo much the
as he is the more deſired to diminiſh them

Euen by this pace wee muſt paſſe; i
will he are this worde from our Lord's m
Matth. *O woman great is thy faith.* In this mat
15. wraſtling, muſt wee ouercome, if wee
pretend to the name, and crowne of ſuc
are perfectly, and truly faithfull. And
muſt accept of ſcourges, which may ſli
euen to the very ſoule; and yet wee mu
leiue that they are embracements of great
tender loue.

In this which exteriourly may ſeeme
the wrath of God, wee muſt beleiue his c
harte, to be moſt peaceable, and his bo
moſt paternall towards vs, nor muſt we
gue according to the feeling of fleſh & b
but according to faith, which ouercome
fooles all ſuch diſcourſe. This, Madar
the wiſedome of the Croſſe, which make

ule, with shutt eyes, ſubmitt it ſelfe to the
ly will of God. And by thus not iudging, but
nfiding in him, it growes wiſe beyond the
ſedome of the whole world. For let him
ho deſires to know, and pleaſe God, not
ſe his eyes, but let him abaſe them, with hu-
ility, and not ſifte his iudgments: and that
n shall arriue to true knowledge: and shall
de that our lord of power, is entirely ſweete
wardes his ſeruants: and doth then endue
em with the greateſt bleſſings, when to the
es of flesh and bloud, hee may ſeeme moſt to
ue forſaken them.

It is now long agoe, ſince your ladyship
th ſung this ſong, *My beloued to mee, and I to* Cant
. But it is now, that you should eſpecially
ge it, for theſe delicate warbling notes, are
ſt vſed in theſe tunes of trouble. Your be-
ued lookes vpon you, and takes care of you:
oke you alſo vpon him, and confide, in ſuch
taker of care. He is your Father, though he
ourge you: be you his daughter, in receiuing
s correction, with obedience and giuing of
anks. And if you be in much payne, whilſt
u feele the ſcourge, let it be tempered, by
nſidering the hand from whence it comes,
ur beloued he is: and he loues you more,
en he is beloued by you. He corrects you
th loue: & doe you alſo receiue it with loue,
at ſo you may anſwere our lord in the ſame
ne, wherein he ſpeakes. He hath a minde to
rify you by fire: do not fly of from the Cru-

A Letter of the Authour to a Religious w
who was his ghoſtly childe. Of the merc
God sheppes to such as he calles to Religio
of the exercices and obligation of a Re
woman.

SERVANT OF IESVS CHRIST

I Haue beene thinking ſometimes, w
our lord might not ere this haue taken y
of this life, to giue you the fruition of hi
For to be aliue and to remaine ſoe long w
letting me know how your ſoule doth,
to me a kind of incredible thing. Thoug
be true, that our lord ſome times, giues
ſoe great feeling of himſelfe, that it r
bers nothing els becauſe it is wholy em
vpon him, who is *all thinges*. I beſeech his
nes, that this may haue beene the cauſe
ſilence. For then, I ſhall not onely, not cor
ne, but greatly reioyce. For what other
can I ſoe well deſire for your ſoule, which
lord, I loue; as to ſee it all employed, in l
and in being beloued by him. This is the
all the paines which he hath taken wit
ſoule, and of all the fauours which he h
ſtowed vpon it.

Tell me, O ſpouſe of Chriſt our lord,
you doe. Doe you loue him much, and do

d him faſt, in your boſome? is your heart wounded, with the care you haue, to keepe :ontent; and to ſeeke his holy will, though in contradiction of your owne? For though one of our lord, be the ioy, and ſolace of our :s; yet, on the other ſide, it ſuffers them not poſe; but like a continuall ſpurre, is ſollici- and vrging them on, that ſoe euery day, may pleaſe him whome they loue, more and :. For this reaſon this *loue*, is compared to which neuer is at reſt; but the liuely flame :of, is euer working, and ſtriuing vpward. *loue*, will haue nothing to doe with ſlacke- nor knowes it, how to take any reſt, but r lord. And this is the *loue*, of a Loyal *ſpou-* hich, it is reaſon that you be, in *performance*, you are ſoe in *profeſſion*; & ſince, you haue ıward vocation, to put that in practiſe, to :h you were called.

)oe not forgett the *day*, on which you offer- our ſelfe to your *ſpouſe*, by the hand of your :t. Nor that other day, when your *ſpouſe* eyed his hand, into your heart, making vnderſtand both your ſelfe, and him. He in your ſoule, *let light be made*: and then all :enes, and ſorrow fled away: and now,)ne who ſees the light of heauen, you liue y, becauſe you know which way you may without danger of falling. For if you be ull to keepe thoſe *dayes* in mind, you will that by the former of them, you were nd to lodge your loue vpon our lord after a

very particular manner, becauſe the contract of marriage obliges either partie, to loue the other. And on the ſecond *day* our lord ſhewed the loue which he bore to you; and he gaue you ſtrength to pay according to your weakenes, the loue which you owe to him. For what haue you out of your owne ſtocke, but obligations? and what meanes haue you to pay any thing towards the coming out of debt: you, being a poore ingaged creature; who indeed deſerued to be euer kept *in priſon, in miſerie, and in chaynes*, as *Dauid* ſaith. But the rich *Ieſu Chriſt*, hath giuen you the plenty of his *grace*, whereby you may know and loue him, and may ouercome your contraries; and plucke downe that ſtrong *Golias*; which is the Deuill, who bidds battaille againſt all ſuch, as reſolue to ſerue Chriſt our Lord.

Pſal. 106.

1 *King.* 17.

It is not reaſon, I ſay, it is not reaſon, that you ſhould forgett what you owe, nor how God hath enabled you to pay. And for that which God hath giuen you, you are much the more bound to ſerue him. For to be a religious woman is the cõdition of many; but to receiue ſoe particular lights, and fauours from heauen, wherewith to ſerue our lord, is the caſe of few. *Abraham*, beſtowed guifts, euen vpon thoſe children which hee had by leſſe principall wiues; but he left his inheritance, and eſtate, to the lawfull ſonne of that wife of his, who was moſt beloued; that wee may vnderſtand thereby the difference of the guifts

of God, which hee imparteth, in this life, to ſeuerall perſons.

Our lord be thanked, for that your *lines, and lottes, are fallen into the beſt ground*; foraſmuchas grace was giuen yow, whereby to make you *chaunge* your ſtate of life, and to deſpiſe the world with your whole heart, and to deſpiſe alſo your ſelfe; and to obey the ſuperiour, of your *Monaſtery*, as your mother, and to loue all your ſiſters, and Almighty God, more then the very apples of your eyes. This is that cæleſtiall fauour, which was done you, that you might be rich, and well ſupplied with all thinges neceſſary, in Chriſt our Lord crucified, and from thence comes this ſoe hopefull and happy change, which you haue made, in the manner of your life, and that inuiſible beauty, wherewith your ſoule is endewed.

And what now remaines, but that you be like one, who hath acquired great worldly riches, and who inſtantly entertaines ſeruants, to keepe it. And ſoe you muſt be carefull, to keepe that which our lord hath giuen you, leaſt els your ſoule turne beggar, after it hath beene ſoe rich; which is a kind of life, of more affliction and greife, then theirs, whoe neuer knew what belonged to riches. Remember what your *ſpouſe* ſaith; and conceiue that he ſaith it to you, as indeed he doth, *Now thou art whole, ſee thou ſinne noe more, leaſt a worſe thing happen to thee.* Liue with a holy doubt,

very particul
of marriage
other. And o
the loue wh
you ſtrengt
nes, the loue
haue you ou
tions? and w
thing towa
being a poo
deſerued to
Pſal. 106. *in chaynes*,
Chriſt, hath
whereby yo
may ouerco
1 *king.* 17. downe that
who bidde
to ſerue Ch
It is not
you ſhould
God hath
which God
more boun
woman is t
ſoe particul
wherewith
Abraham,
children w
wiues; bu
te, to the

and care, how you may keepe that safe, v
our lord hath giuen you; and how yet wi
you may gaine *fiue other talents*, to the fi
haue; and whether or noe you haue *oyle*
lampe, and that such, as may bee able t
many yeares. And till the very houre o
death, let this worde sound in your
Matt. 25. *Behold your spouse comes, goe forth to meete hi*
if you liue with this care, you will still b
employed, and you will not haue leas
cast your eyes vpon any thing of this lif
this alone suffices to giue vs enough to
vpon; yea and to grow weake withall.

The holy scripture saith, that this
is enough to breake our sleepes. And
haue not this *care*, I shalbe full of sorr
it. For by the want thereof, vanity and
sity doe streight enter in, and as man
of the liues of others, as they make wh
noe heede to their owne. And soe b
and little, a soule growes to be seauer
worse, then it was before.

I expect not to receiue such fruites, a
full of bitternesse at your charitable h
but rather the fruites of benediction
sweetnes; *like a tree which is planted n*
streames of water; which, with the
and with the fruite, giues that man a
heart, who tooke care thereof. But y
humane frailty, you be fallen into any
gence, as it happens sometimes: see t
stantly you wake, and breake of tha

leaſt it proue *mortall* to you. And beg pardon of our lord, who is full of mercy, and benignity. For though he be angry with the defectes of ſuch as haue already knowne him, and will punish them yet he driues not away his children: and he giues them correction, not with fury, but with the rod of a Father. Goe you therefore inſtantly to him, though you know you haue offended him, *for* perhaps hee may haue shewed you his anger, to the end that yow should remoue it from him, by your humility, and purpoſe of amendment. He will inſtantly forgiue you, and ſometimes he impartes particular fauours, euen as if it were in recompence of our careleſſenes.

Take heed you grow not ſtiff, and fixed in tepidity, for this is a diſeaſe very hardly cured. And yet, on the other ſide, you muſt not be diſmayed, if you be not alwayes in ſoe great fervour as were fit. For you are but a woman, and noe Angell: you are but weake, and not indewed with much ſtrength. The greateſt courteſy you can doe your greateſt enemy, is to remaine fallen, in the way (as ſome cripple might be in a ſlough of mire) with the bones as it were, of your ſoule broken through diſtruſt, as if now you had noe more to doe, with the buſines of getting vp to heauen.

Our lord's pleaſure is, that you should thinke highly of his goodnes: and that he driues them not away, who knowing their owne weaknes, goe, and ſeeke for ſtrength, and remedy at

his hands And indeed our pride is ſoe very
that for the cure thereof, he lettes vs fall i
times, to the committing of theſe very th
which had formerly beene very farre fro
that ſoe being fallen, we may riſe againe.
then, knowing by experience, what kin
thinges we are, we grow to thanke our lor
that which he is to vs, and from that time
ward, we deſpiſe our ſelues, & we begin t
with greater doubt, and care, and feare:
we happen to looſe that, a ſecond time, w
had beene loſt by vs, once before.

Thus doth our moſt wiſe phiſitian, and
louing father, draw our cure, out of our
woundes themſelues; and life, out of our d
and he shewes his goodnes, by our wicke
And though we fight ſometimes, againſt
with the weapons of ſinne, which giues
prouocation, yet his goodnes ſteps out l
conquerour, and impartes a thouſand mil
of benefits to vs.

Be ſure therefore, that you ſerue this lord,
all the force you haue. And if hitherto you
done ſoe, giue him thankes for it, and if
haue failed thereof, ſee you retourne to
with shame, and firme purpoſe of amendr
Comfort your ſelf alſo with the holy *Sacra*
of the *Church*, they beeing the remedies w
he hath left. And put your ſelfe into a new
and now, at laſt, learne to trip noe more
that, at which you ſtumbled moſt before.
that you may be of their number, of wl

ul ſaith *that all thinges cooperate to te good of who loue God. For howſoeuer they may fall, they t bruyſed to death, becauſe our lord conueyes his vnder them, to receiue them* In the middeſt of thinges, I beſeech you, call my miſeries to , that you may obtaine mercy for me of ord. And deliuer my ſalutations to all thoſe ns in your houſe, who ſerue our lord. I ch him to be your æternall *loue*. Amen. Rom. 8.

etter of the Author to a freind of his, whome God had called to lead a ſpirituall life, by meanes of his preaching.

) thoſe many obligations into which you ut me by your letters, I anſweare late, and id though I be confounded therewith, yet : Chriſt our lord hath giuen you ſome lit- imme, of Charity. Now the firſt condi- hereof, is (by the teſtimony of him who tore of it, and who knew it well) *Quia s eſt, That it is patient.* I beſeech that im- e fountaine of Charity, to encreaſe it in till you be enabled thereby, euen to lay ie your life, for your enemyes, as Chriſt ord layd downe his for vs. 2. Cor 13.

u complayne of *dryneſſe in deuotion*, though conceiue you ſpeake it not, by way of laynt, but onely, as relating to one who you, the diſpoſition wherein, you finde ſoule. And I ſay, that ſo longe as this

drynes reaches not to weaken your d
vertue it is noe ſuch thing, as ought to p
to much payne. For that which is que
thereby, is but the loſſe of a certaine *fa*
in the things of God, though yet this i
to be a ſpurre, to make ſuch men quit
ſelues, and to fly faſter on towards ou
who knowe how to make right vſe t
And becauſe I deſire all good to you, w
it be in much, or little; I wiſh that yo
endewed, with a *Loue of God*, whic
both *ſtrong*, and *wiſe*, and *ſweete* alſo,
loue with all theſe qualities, is due to
whome wee owe our *loue*. But yet, if
part that loue alone, which is *ſtrong*, a
it will be, becauſe he intends to doe v
ſecret fauours, by meanes which are vnk
to vs, and to vnty vs from our ſelues,
exerciſe our vertue, whereof there v
great neede, for a man whoe treate
him, who is infinitly wiſe and doth
mely like, that noe man ſhould be ſ
owne eyes.

Your care muſt therefore bee
low on, according to that ſtrength,
our Lord giues yow; for his grace
not faile. And yow muſt giue him
kes, both for that which yow vnde
and for that alſo which you vnderſta
and in this doth your ſafety conſiſt.
you grow elder, and to haue more
ence, of the very little which any

le to doe, towardes the contriuing of
ings, how ſmall ſoeuer they may bee; you
ill be confirmed more, and more, in the
od cuſtome, which you beginne to take,
hould your peace. And you will perceiue,
at a buſines will then be well diſpatched,
hen wee ſpeake at lardge with God, and
t a little with men.

This ignorancy of ours, is an vnſpeakea-
e kinde of thing; and ſoe is our ſetting our
lues out, and our ignorant kinde of zeale,
doe good. And wee haue much, and much
doe, to beleiue it, till wee haue bought this
owledge, vpon the price of many errours,
hich wee ſhall haue committed. For wee
herit, from our firſt parents, a certaine ſly,
d ſecrett deſire, of a kinde of diuinity, Gen
hich cannot be ſought without theft. This
akes vs imitate our firſt fathers, therein;
d to ~~denie~~ that things may be done, how, 3 e
d when wee liſt; with certaine other deepe,
d moſt ſecret rootes of pride, which are
uer to bee diſcouered, without light from
auen; and this cannot be obtayned, with-
t much *Prayer*.

As for the particular of thoſe ſoules,
hich you deſire to reduce; I tell you, as I
d before, that you muſt cordially recommend
e buſines to our Lord, and hope well that
u ſhall haue good ſucceſſe. And be you not
oubled, or afflicted, ſince you know, that
u haue a father in heauen, who calls you

towards him, and he will be your guide way. Spend your tyme, at the *preſent*, t you can, and as for the *future*, doe n your ſelfe; but make account that nc but your owne negligence, cann tal from you. Fight therefore, againſt t *gligence*; & if you ouercome it, you wi by experience, that the *Exchaunge* o is a very *Cell* to you; and, that *buſine* as a Riuer, which may ſerue to wa cleane.

The way, wherein God hath place requires that more diligence bee vſe that which your letter ſayth you vſe, c ning the conſtancy of your deuotion if I were with you, I could tell you of ge things which haue happened to me had beene ſlacke in performing thei exerciſes. Whereby you might perceiu our Lord eſteemes it not as any ſmall inf for a man to be a *Lunaticke*; ſometymes his duty, and ſometymes, not. A cleare is, of a ſoule in ſubiection to ſelfewill, a thing when the humour ſerues, and ward, vpon mere humour, to lett it alon foraſmuch as ſuch men want the *abneg themſelues*, they are in fault, both whe ceaſe from doeing any thing; and ſ they alſoe, when they doe it; b they liue, butt in themſelues. And tl niſhment, which our Lord inflicte theſe men, is that hee is not libe

: to them, when they deſire it; becau-
ıre not liberall of themſelues to him,
e requires it. Wee muſt therefore be
› aske pardon, for the little conſtan-
:h wee haue vſed, in the ſeruice of our
.nd to reforme our ſelues with an entire
on into his hands, concerning the ſuc-
our endeauours, whether they be mo-
leſte.
.ke courage once to looſe your ſelfe,
loue of our Lord; obeyng that which
ımaunds; and neuer looke, vpon what
›llow vpon it. For whether it be *drynes;*
tion, it cannot faile to be a fauour,
: is ſure to be the pleaſure of our Lord.
y how much the more, you ſhall be
› liue towards the contenting of him;
be dead towards the ſeeking of your
contentment, ſoe much the more happy
ou be. Spend not time at all, in thin-
vhether it were beſt, to accept, or els
ıſe, that buſines, whereof they w rott to
that without doubt it would be done. For
the ſigne, of a hart not deliuered vp
ollection, and which eaſily is induced
›ſe the *preſent tyme*, with care of the
Forget it; and beſeech our Lord, that
not proue a temptation to you; ſince he
es your weaknes.
.nd liue without perplexity, or afflic-
›f minde, ſolemnizing ſuch a Feaſt to
ord, as that your hart beeing asked,

what care it hath; it may anſweare you, *n all, but onely that I may be ſoe happy, as t this little tyme, to our Lord.* All that ſw from this, is not found, whatſoeuer cõpl it may carry.

And heere it comes fitly in, to w what it is, *to bee changing from one thing t ther.* All thoſe are effects of a heart whi but ſlack, and not imployed about that, reunto it was called; which is, *a continuall course with our Lord*; who lookes vpon euery moment of tyme; and deſires it to l as often towardes him, and to open it ſ him, becauſe indeede, it is his owne: a deny it ſelf to all that, which is not God.

O baſe abhominable man, in whoſ God deſires to repoſe, and to giue it reſt; a the man goes labouring heere, and there God tells him, the while, that to the end h finde reſt, he muſt enter into himſelfe, and dye there to himſelf; and that ſo, he ſhall his true ſafety, & life; and that a certaine ſhall then riſe to him, which will diſchar thoſe former clouds, and ſorrowes, & he come to vnderſtand certaine things, wh he knowes nothing yet.

Humility, and diligence are needfull h for the keeping of our harts ſhutt vp. An Lord dyed for this, that wee might ſtrength to dye to our ſelues for his ſake, keepe our harts recollected. Chriſt our L be your light. But take you heede of b

deſi

is to knowe things concerning Mentall
, more by ſpeculation, then by practiſe.
ir lord, is the teacher of *Infants*, *&*
lit ſe, *& ſua*; *a prudentibus*: he hides both
ſe and his ſecrets, from all ſuch, as are but
y wiſe.

tter of the Authour to a Caualier
ome hee ſought to carry on to the
ſtate of Religion.

eſe great fiſhes are hard to be taken, and
nan had neede make many turnes with
p and downe the riuer, till they be wea-
t ſoe through the little ſtrength they ha-
; the hooke may quietly fetch them vp.
nerefore wee muſt not meruaile, if our
ue you ſoe many knockes; contradicting
hich you had formerly in your thought,
:ſire. And the cauſe of all I conceiue
ut doubt, to be your owne *proper will* and
nt; which be hard thinges to ſubdue, and
: ready to rebell. Wee haue need that our
ould tire them out, with a multitude of
s, and should kill them, to the end that
ay noe longer liue in you, but that we
ontinue in the faith of our lord, and in
:nce to his holy will: I would haue you

vnderſtand what this curbe meanes, and
tokens of reproofe, which our lord s
you. *For as he is prayſed, who is an intellig*
uant, and growes acceptable to our lord ther
is he diſcommended, whoe vnderſtande
I ſay not onely the wordes, but the corre
alſo of our lord.

You muſt conceiue, that there is nc
which importes you ſoe much, as to be
from your owne *opinion*, and *conceit*; ar
Omnis ſapientia tua deuorata ſit, vt ſic cla
Deum, & de neceſſitatibus tuis liberet te. T
your wiſedome is at a *non plus*, and th
crieing out to God, he may deliuer you
your neceſſityes. For what *Idolatry* is mo
iudiciall, then that a man ſhould relye vp
owne opinion? And what mariage is ſoe
ſtrous, as for a man to be married to his
will? ſuch fearfull and abominable *monſti*
from hence, as that they precipitate hin
breeds them into the very bottomles pit o
If you beleiue not me, doe but take orde
a man may not follow his *owne opinion*, a
loue his *owne will*, and then I will vnde
that there shalbe noe hell for him. You
therefore offer your ſelfe, as a piece of
Iſay 64. into the handes of that ſoueraigne *Potter*
ſay that to him, which is writen *Factor n*
nos vero lutum. Thou art our framer, and we
better then a piece of clay. Reſolue that to
beſt, which is contrary to your own
For ſo ill affected is our will, that for the

eaſon, why a thing is much deſired, a man nay ſafely apprehend, and doubt, that it is not good. For that which pleaſeth it, is ill; & what confidence can he then repoſe therein.

Haue great care to conſider, of the way, wherein God guides you; for you shall be called to an account thereof; And when you haue learned this ſcience, you shalbe wiſe in the ſight of God. You muſt be enamoured of nothing vnder heauen (how pretious ſoeuer it may ſeeme) but onely with ſeeking the good pleaſure of God. And if it should ſoe happen: that we should obtaine noe part of that which we particularly ſought: yet that very thing it ſelf, is all the riches both of this world, and of heauen, for God is pleaſed thereby: and the contentmẽt of God, is God himſelf: and he who loues it, loues God, and he who profeſſes it profeſſes God.

Concerning thoſe cõplaintes, which you are making againſt your ſelf, I well beleiue, that you haue reaſon: ſince you are a man, and not yet in heauen. And you doe well to reproue your ſelfe; for by this meanes the reproofe which our lord makes of ſinners, may be remoued from you; which reproofe of his, would be farre greater, thẽ we know how to imagine. For who can reach to vnderſtand eyther the riches of the goodnes of God, or our faultes, and miſeries? I beſeech our lord giue vs light from heauen, where with to ſee theſe two *Abyſſes*, which are ſoe different; that ſoe the ſight of our wickedneſſe diſmay vs not but that we may be cõforted

by meditating vpon the goodnes of c
For otherwiſe the ſtouteſt gallant vp
might ſay well enough, *Cor meum deri*
Pſa. 38. *My hart hath failed me*, to ſee ſoe ma
incurred by himſelfe, both paſt, and
beſides the danger of ſuch as are to co

I know not what we ſhould doe
miſerable *thing*, which is called *Our ſe*
why we will take *Our ſelues* for our o
ſtand charged with doeing what we
vs giue it to him, who will haue go
tolerate it, and wiſedome to conduct
it. And certainely our lord would the
dergoe the weight, as a man may ſay, o
end vnſufferable burden, if his loue
incomprehenſible. It is a great help t
our denyeing of our ſelues; when we
that we are our owne enemies: and
being ſoe miſerable, may well ſerue
vs from being ſo couetous, to enioy o
and to make vs caſt our ſelues away,
ne our ſelues out of houſe, whatſoeu
vs. And yet the trũpet of the diuine g
ſoundes this out in our eares, that *Da*
forth into the field, as being perſecuted
any fault of his; and that the poore peo
were much in debt, and ſuch as we
guiſh, and bitternes of heart, ioyned
ues to him. Bleſſed be our lord *Ieſus*,
who is ſoe rich, and patient in goodn
his father thought fit to truſt ſuch poor
as we are, in his handes. But that v

able, is, that we are ſoe blinde withall,
, begging that we will be his, and bin-
imſelfe to be ours vpon that condition,
oe woe be to vs) we ſtill reſolue to ſeeke,
ſtra ſunt, non quæ Ieſu Chriſti. Thoſe thinges 1. C
are our owne, and not theſe things of Chriſt 13
l. And we will needes poſſeſſe our ſelues
without any reaſon at all, but onely
h blinde affection, and without once
ing to trye, how ſweet, how iuſt, and
rofitable a thing it is, to belong enti-
Chriſt our lord: and to walke in the
of his holy will. Chriſt our lord giue
ght in all, Amen: and be wholy with

A Letter of the Authour to a great his freind, who entred into the ſt of Religion *in the Societ of Ieſus.*

HAuing vnderſtood of the chaung you haue made, I haue giuen many to the immenſe bounty of our lord, w ſo earneſtly taught you, ſoe mercifull you, and ſo powerfully conducted you where without any impediment of ot ploymēts, you may preſent him with yo le hart, for a quiet & peaceable habitatic rein he may conuerſe, and take delight, a to doe with his elect. Theſe are not ſl uours; nor muſt wee paſſe them ouer, particular acknowledgment, and gratit this, I hould to be that ſacrifice, which expreſſely requires, in recompence of hi and for want thereof, he hath depr ry many, of thoſe which formerly h parted.

Soe much more, muſt you haue a ca

as the fauour was greater: through the great dangers which threatened you, by reaſon of the greatenes of your perſon, & the many imployments which accompanyed you, in the world. And therefore, as our lord hath not performed a leſſe act, in giuing you light, that ſo leauing all things, you may goe in purſuit of him, then he did, in fauour, of the three *Magi*, whome he enabled by a *ſtarr*, to doe the ſame: you muſt bee ſure, to adore God, & to ſpread your ſelf all proſtrate vpon the ground, acknowledging your owne *nothing*; before that high Maieſty, and giuing him thankes, from the very bottome of your hart, for the fauour you haue receiued: and offering your ſelf as an euerlaſting preſent to him, whoſe you are, by ſo many Titles. As for me I eſteemed it not for one of the leaſt, that he hath vouchſafed to ſeeke the *loſt childe* and that he hath placed him, in the rancke of them, who are moſt honoured in his houſe and all this, through his owne onely goodnes.

What hart is there in the world, which would not melt into tendernes, by the cõſideration of ſuch a fauour as this: to ſee himſelfe preuented by ſuch a hand, and ſo as if the queſtion, and doubt had beene, whether God's mercy, or our miſery ſhould preuaile: but he hath mightily, & happily ouercome. And not being contented to ſend vs meſſengers, both within, and from without, himſelfe takes vs by the hand, like another Lott: and drawes vs out of the place of danger, vp the hill, where wee may be ſaued. *Gen. 19*

Doe not you forget this *going out of Eg*
it is a certaine thing, where many wor
tnings of God are ſeene. And this de
of ours, is not obtayned for vs, but
ſhedding of the bloud of the *lambe*,
hath cryed out, before the Father, wi
re that it may bee applyed to our
Cleanſing them from all earthly appeti
conſecrating them wholly, to the d
his diuine *loue*. Chriſt our Lord hath
heard, whileſt he was praying for you,
may very well beleiue; Giuing this
his *Father*, that ſo of *vilde*, and *baſe*,
make it *pretious*; and that it may bee
worne in the *head* of Chriſt our Lord
fruite of thoſe great afflictions, wh
endured, for the good of ſoules. Gr
that warre, and hee conquered therei
gides ſoules to his Father, who ma
after him, and adore him; *vt, vinctis*
poſt illum currant.

Prepare your ſelfe to receiue our
ſince you are redeemed by him: you
ready belonging to him: you are th
of his victory, a piece of lande y
which is come to him by lott, that
cultiuate, and water it, and make it f
O how happy are you, if you can bu
your owne happynes, and conſid
whome, and through whome, it h
ceeded. Beſeech him, that ſince h
done you ſoe much fauour, withou

ſert of yours; his goodnes, may neuer permitt, that your hart ſhould ſerue any but him; nor your eyes behould any other beauty, then the beauty of God, who hath beene ſo good to you. A great burden it is, which herein, they haue Layd vpon you, in exchaunge of thoſe many other burdens, whereof they haue eaſed you. For now, you are growne a deepe debtor, of a moſt profound, internall loue; and of diligent ſeruice, to that Lord, who hath eaſed you of all thoſe other obligations; and *giuen you the ſpeede, of a ſtag wherewith to runne in his wayes.* Thinke you vpon this, and bee thankfull for this. And ſince you are as poore, towards paying, as you were vnworthy towards receiuing; you ſhall make an act of renouncíation of all your goods, into the hands of our Lord. Beſeeching him, that he will accept you all, for his; and ſoe take you vpon his owne accompt; to ſerue himſelfe of you, according to his owne guſt; and deſiring that he will diſpoſe of you, as ſhall pleaſe him beſt. *Abac. 3.*

I beleiue, I haue already ſayd too much, to a ſoule to which our Lord is already ſpeaking. For to ſuch ſoules, all humane diſcourſe is accounted tedious, and troubleſome, and it hath reaſon to be ſoe. But the ioy, which, in our Lord, I haue conceiued; and the commandment which you ſent, that I ſhould write, haue beene the reaſons of this letter. I beſeech that ſoueraines goodnes,

to our liberall lord, whoſe workes are
towards his poore creatures. That ſoe
with feare, and trembling, to ſee your ſel
vnworthy of ſuch a place, there may
from thence, a due reuerence to all
neighbours; carrying them vpon the to
your heade, and doeing for them, as an
would doe for his lord, conſidering how
cifully Chriſt our lord, hath done the ſ
you, you may haue good hope, to prou
in your great buſines, if you obtaine that
ledge of your ſelfe, whereof I haue ſpoken
then ſhall you ſpend your life happily,
you hould euery daye thereof, to be th
Chriſt our Lord bee with you. A

A Letter of the Authour, to ſome Diſciples which he had in the Citty of Ezija.

THE peace of our Lord Ieſus Chriſt be euer with you Amen. Since I parted from your preſence, I haue euer had you all preſent with me, in my memory, for the loue I beare you, permits me not to doe otherwiſe. Giue your ſelues ſtill to God, ſince you once gaue your ſelues to him, and I was a witnes thereof, nor will I by any meanes, that you repent the hauing offered yourſelues to him, ſince hee offered himſelfe to death for you. You ſhall be ſure to haue battailles, and thoſe ſharp enough: for our enemies are in great multitude, and full of rage. Bee not therefore negligent, for if you be, you are inſtantly vndone. If they who watch beſt, haue enough to doe, to defend themſelues; what doe you thinke will become of wrechleſſe perſons, but that they ſhould entirely bee ouercome?

Remember that the pleaſure which ſinne preſents is ſmall, filthy, and ſhorte; and the ſorrow which it leaues behinde is very great, and the miſery which growes to vs thereby, is incomparably greater. What ſorrow (how great ſoeuer it be) can equal that which wee ought to conceiue, vpon our loſſe of Almighty God? O miſery, which ſhould make vs tremble, euen in hearing it named! For if we delight in ſinne, we

ſhall haue noe part in God. Let vs ther
conſider, how we liue, for we ſhall ſhor
led before the Throne of God, to giue acc
of our ſelues. Let not the vncleanes of the
nor the vanitie of the world, nor the ſub
of the deuil, deceiue vs. But let vs bel
Chriſt our Lord, vpon the *Croſſe*; and we
ſee him tormented in his body, & diſhonc
by the world, & that ſoe he ſubdued the d

Who euer looked towards Chriſt our I
and was deceiued? Infallibly there was
any. Let vs therefore neuer draw our ey
from him, vnleſſe we meane to turne bl
Let it neuer ſeeme to him, that wee valev
loue ſoe little; as that, although he died fe
we cannot find in our harts, ſoe much as t
looking towards him. For he died for this,
wee by looking vp to him, might ſtriue tc
to our ſinnes. Let therefore our *ould man* d
vs, ſince our *new man*, who is Chriſt our
uiour, died for vs vpon the *Croſſe*. Let v
proach towards his wounds; for by his,
ſhall be cured of ours. And if wee thinke
heauy thing, to part from our ſinnes; it
much more hard, and heauy for his ſoul
part from his body, when he died, to the
that wee might euer liue.

Let vs therefore goe on apace, & take ha
follow ſuch a captaine as this; who lead
the way not onely in *doeing*, but in *ſuffering*
vs crucifye our fleſh with him, that now
may noe longer liue according to the deſir

flesh, but of the *spirit*. If the world ſhall per-
ute vs, let vs goe hide our ſelues in his holy
ounds; and there wee ſhall finde thoſe iniu-
s, as delightfull to our harts, as any muſicke
ſweete to the eare. And ſoe rude ſtones will
to vs, as pretious Iewels; and priſons, will be
llaces; and death it ſelfe, will be conuerted
to life. O Ieſus Chriſt, and how ſtrong is that
ue of thine? and how truly doth it cõuert all
ings to our good as S. Paule ſaith; Infallibly
at man ſhal neuer die of hunger, who is fed
this loue of thine. He ſhall feele noe naked-
s, he ſhall neuer finde want of any thing,
hich this world can giue. For, poſſeſſing
od by loue, noe good thing can be wanting
him.

Let vs therefore, O my beloued brethren,
taken with a great deſire of goeing to ſee
iis *viſion, of the bush, which burnes and yet is* Exod 2
t *conſumed*. That is, how they who loue
od, ſuffer iniuries, and yet feele them not;
ow in the middeſt of hunger, they are full
d; how they are caſt of by the world and yet
flict not themſelues thereat, how they are aſ-
ulted by the fire of fleſhly appetites, and yet
ey are not ſcortched by it. They are troaden
der foote, and yet they ſtand faſt vpright;
ey ſeeme poore, and they are rich. They
eme deformed, but they are full of beauty.
hey ſeeme ſtraungers, but they are citizens.
hey are not knowne to men, but they are fa-
iliarly acquainted with Almighty God. All

this, and more, is brought to paſſe, by the r
Loue of our lord Ieſus Chriſt in the hart w
it is lodged. But noe man can arriue
this, vnleſſe *he put of his shoes*, that is to
his *vnmortified affections*, which ſpring vp
of *ſelfeloue*. For this is the root of death; a
loue of God, is the cauſe of life. A life, w
is ſpirituall & holy, admitts to weare *nae*
that is to ſay noe deſires of ſelfeloue. He
loues Chriſt our Lord, muſt abhorre him
He who will not be cruell to Chriſt our L
lett him not be cõpaſſionate to himſelfe.
who dandle themſelues, ſhew vnkindn
Chriſt our Lord, and they who take ſoe n
care of themſelues cannot make God
buſineſſe.

Let vs therefore giue; our *All that*
we are (which God knowes is but *a little*
for that other *great All*, which is Almi
God. Let vs giue ouer the following o
owne proper will; and let vs betake our ſ
with diligence, to follow the will of God.
vs eſteeme all things as meer *dung*, that ſoe
may poſſeſſe that *pretious pearle* which is C
our Lord. And to the end that we may ſee
in his beauty and glory; let vs heere be cor
to embrace diſhonour, & labour.

Infallibly, he ſhall neuer finde himſelf
ceiued, who makes ſuch an exchaunge as
But when God ſhall come with his Saints
ſhall come to reward euery one accordi
his workes, then will that appeare to

foolery which now is held in ſoe great ac-
and then it will be their turne to lament,
ow ſhall haue ſpent their mortall liues in
t. And he only will be avowed by Chriſt
rd, who ſhall haue liued; according to his
ill. O how great, ſhall the ioy of good
e, at that day, when receiuing high ho-
t the hands of God; they ſhall be ſeated
hoſe thrones which were prepared for
om all eternity; and when in ſociety of
quires of Angels they ſhall ſing prayſes to
ord, and their God? O how great will
y be, *who ſhall behould the king in his beauty.*
contemplation whereof, they will be ſoe
that noe one of them ſhall bee without
gorging, through his being ſoe full of
tious liquour, and that ſoueraigne *Balſa-*
hich created all good thinges. In compa-
this, all beauty is deformity: & the very
es of the ſunne it ſelfe is direct downe-
rknes, & the very topp of other delights,
ery bitternes of gall. And, in fine, (that I
t reckon vp euery particulat thing by it
comparison of this beauty, all the things
whole world put together are not to be
d for any thing at all, neither are they *any*
very deede. O eternall God, thou who
thinges, and yet who art none of theſe
, and when shall that day arriue, wherein
y bee ſoe happy as to ſee thee? when is
then pott to be cracked, which shuts vs
from enioying ſoe great a good. When

shall theese chaines be broken, which hi
from flying vpp to thee, who art the true
of such, as are to repose indeede? Let
my Brethren, looke any other way but o
pon Almighty God. Let vs call vpon h
our harts, and let vs keepe him close in
by vs: that soe hee may neuer part from
woe be to vs, wretched thinges; what sh
be able to doe, without him, but onely t
againe into our *nothing*. Let vs, now at l
this world behinde vs, which yet, w
before our eyes; and let vs, at last beginn
how sweete our Lord is. Let vs runn aft
who came running downe towards vs
heauen it selfe, that he might carry vs
Let vs goe to him, who cals vs; and wh
it with soe much loue, from the topp
Crosse; with his flesh all torne, and e
were broyled with the fire of loue, to
that it might be more sauoury to our t
that we might feede thereon? O that w
euen consume thereby? O that we were
formed? O that wee could growe, to
and the self-same *spirit* with God.

Who is he that detaines vs? who is
hinders vs? who is hee that deceaues vs
that wee cannot perswade our selues t
neare to God? If it bee our *goods*, let vs ca
away, if they be in our power, if they b
let vs keepe them, though onely as so
dunge, which may bee layd vp with dil
for good vses: but yet still without a

it all to the thing it ſelfe. If it be our *vines*, S *Paule* lets vs know, *that wee muſt haue wifes, as if wee had them not.* If it be our *children*, et vs loue them, but for the loue of God. And let vs euen out of water bee able to kindle a fire, whereby all that may be burnt pp, which ſhall pretend to deuide vs from Almighty God. Let the teares of greife waſh s; and the fire of loue conſume vs, and ſoe vee ſhall growe to be thoſe holy creatures which were offered vpp to God with fire.

O eternall God, whoe cõſumeſt our couldnes; nd how ſweetly, doeſt thou burne, and how learely doeſt thou inflame, and how delightfully doeſt thou conſume vs? O that wee all night altogether burne with thee? *Then would all our powers cry out, and ſay: O Lord who is like to thee? For whoſoeuer hee bee, that ſayth he knowe thee, and yet loues thee not, is a lyar.* Lett vs therefore loue thee, and let vs alſoe knowe thee, ſince loue growes from that knowledge. And afterward make vs able to poſſeſſe thee; ſince they who poſſeſſe thee, are ſoe rich, and poſſeſſing thee, let vs be poſſeſſed by thee, and ſoe let vs employ our ſelues, in prayſing thee; *ſince all the powers of the heauens confeſſe and prayſe thee*, for God *Trine* and *One*, the infinit king, wiſe, powerfull, good, and beautifull, the pardoner of them who are conuerted towards thee, & the vphoulder of them who approach to thee; & the glorifier of them who ſerue thee; & that God, of whoſe perfectiõ there is noe end

For thou ſurpaſſeſt all tongues, and all
ſtandings; and thou art onely knowne
fection, by thy ſelfe. To the bee glory,
the eternities of all eternities. Amen.

A Letter of the Authour, to a Cauallier, v
to ſtudy at Salamanca, *where they m*
Rector *of the* Vniuerſity. *Hee ſhewes*
the buſines of ſerving our Lord, faynt d
not ſufficient, but there muſt bee deeds.
ſhewes the hurts, which multiplicity o
brings, to ſuch as are but beginning
God.

I Pray God, that both your goeing
Vniuerſitie, your aboad there, and y
tourne from thence, may be happy to y
knowe already, that in this affaire of
Chriſt our Lord, it is not enough to h
taine faint deſires, but they muſt be ac
nied with ſolide workes; and ſometime
ſweat, euen as it were of bloud. And I
feare, leaſt the difficulty of the way,
fright you, and leaſt you might grow t
the ſweete of the kirnell, becauſe the
and ſhell, is bitter. *The gate is ſtraite, whe*
muſt enter into the way of God, but after v
entered, wee finde that to be true by ex
ce which is written. *Prou*
4.

tis, quas cum ingreſſus fueris non arctabuntur greſſus tui. I will leade thee, by the wayes of equity; into which when thou shalt bee entred, thy paces shall not bee straitned. And then a man findes, that the yoke of Christ is not heauy to him, since he eaches not his hād to them, who haue ſuffered mptations for his ſake: and he comforts em who are in teares, and cures them who aue broken harts. A happy affliction is that though noe other comfort did ſucceede it) hich is endured by vs, becauſe wee hould the andart of Chriſt our Lord vpright, reſoluing ther to endure the ſharpe blowes of tempta-on, then to enioy an ill-peace, and to haue arre with God.

You muſt humble your ſelfe much before ur Lord, and lament your owne miſery, in the ght of his mercy. For there is not meanes, hereby any good may come to vs, but onely y the fauour of heauen. And there is noe way o obtayne this fauour, but onely the profoun-le knowledge of our miſery; crying out from he very bottome of our harts to that lord, who wells on high; and driues not ſuch perſons rom him as are ouerwrought with the bur-len of their miſeries; and who euen ſwelt, in he lake, (as the Prophet *Ieremy*, ſaith) with a eighty ſtone vpon their backs.

I like well, that you reſolue to make ac-uaintance with thoſe *Fathers*. For that good pinion which they of your Citty doe now onceiue of them, that haue I conceiued long

agoe. Onely you are to looke, that the example which you ſee in others, may r vnprofitable to you. And I beſeech our that he will be pleaſed to lett mee paſſe : that away, though it be but to giue co ment to you.

The excuſe which you make, for l accepted the *Rectorship of the Vniuerſitie*, i ſince you were aduiſed to it by perſo well qualifyed, and ſoe many as that th euen oblige you to it. But I beſeech y be not negligent, now that you are putt ſince it was not without cauſe, that you euen ſoe much as to imbarke your ſelf. I parte, I am full of thought, leaſt our ad haue traced out this courſe, ſoe to hind proceeding, in the way to God, which yo taking. For many imployments (thoug about good things) ſhould not be comm to young beginners; becauſe they vſe, t ble ſuch perſons, as haue not yet ſett al things in order which concerne them And ſoe our Aduerſary hath done muc to many, by this meanes, and brought t the paſſe of ſome poore little ſwallow, goes forth to fly before ſhe is well in ſt and then hauing not power, to proſec flight vp aloft, nor yet to retourne to h from which she went, shee falls dow the hands of boyes; and they play wit while, and then kill her.

This buſines is ſoe much the more ſub

perplexed, as it comes cloaked with good zeale. And new beginners, muſt be watchfull in this caſe, little leſſe then they would be, when there were queſtion of theire cõmitting a ſinne. For if there be any true zeale in them, it is fitt that firſt they be zealous of their owne good. And zeale of others, which wants zeale of a man's ſelf, hath beene the fearfull ruine of many ſoules. I deſire that you will conceiue a very great feare, & care, in thoſe things, which may ſeeme *good*, to you. For in ſuch caſes as thoſe, doth that *deuill*, who is called *Meridian*, deceiue them at *high noone*, whome he was not able to deceiue, in expreſſe darknes. And doe not precipitate your ſelf, vpon the making of great reformations; nor conceiue, that you are there, for that purpoſe, but rather feare, leaſt it be for the punishment of your owne ſinnes. And if your hart offer to giue you, that you ſhall doe great matters in this *Office*; beleiue it not; but rather lay it proſtrate before our Lord, with feare; beſeeching him to keepe it ſtill, & that he permitt you not to looſe the little, which he hath giuen you, of the knowledge of himſelf. And if yet indeede, you muſt execute any thing, let it not be till firſt, you haue recommended it earneſtly to our lord; and let it not be of that nature, (through the difficulty thereof) as that you muſt probably thinke, it is like to coſt your minde much vnquietnes; and in the end, that the profitt will be vncertaine. Some other man may doe thoſe things, or els your ſelf, at

Pſal. 90.

ſome other time. But now, looke you into
owne ſoule, conſider your wayes well, an
rect your feete rightly in them. And be
Matth. 25. you *haue little oyle in your lampe*, anſweare
thus who ſhall deſire *oyle* of you, *Ne for*
ſufficiat nobis, & vobis. I can ſpare you none
perhaps there is not enough, for vs both. And
this religious feare, euen in thoſe things w
are good; and with calling vpon our
from your hart, and with plying your
hard, you may perhaps goe through this
gerous paſſages, without harme. I be
Chriſt, by the meritt of his bloud, to g
you this fauour. Amen.

of the Authour to a lady, wherein he tells t of all thoſe things which a body might for the ſeruice of God, the ſuffering for his the moſt high and ſafe.

lam, In this ſo greate haſt which our : is making to leaue vs, it is but reaſon make election of that, which may be ur addreſſe in the ſeruice of Chriſt our l to put it in practiſe, with diligence, :rwiſe, we may haue cauſe to repent s, for not hauing beene faithfull ſer- hat lord, whoe hath beene ſo faithfull d at whoſe hands wee expect that hee e ſtill. There are many things in this *Eccl.* 15. erevpon we may caſt our eyes; ſince 1 giuen vs libertie: that ſoe we may either vpon this, or that. But amongſt , what ſhall wee chooſe? Shall it pa- re be *pleaſures*, which paſſe away like and which leaues ten tymes as much behinde them as they brought delight? t perhapps be the dung of *riches*, which o blinde the eyes of the owners, and akes the entrance into heauens gate, ? Madam, there is noe looking to- *Mat.* 9 y thinge of this life with hope that it e one happy. For though a man poſſeſ- all, they would ſerue him but for an

affliction of ſpirit, and for an impedime
Eccl. 1. his proceeding; and in fine, *it is vanitie of*
ties: and all vanitie.

Happy therefore is hee, who remou
eyes, from that which makes ſuch haſte t
ſe away and who places them vpon that, w
neuer ends, and where delight is pure,
true, becauſe it is taken in *truth* it ſelfe, w
is God. And where the treaſures are cert
ſince they all conſiſt in enioying him,
alone, ſuffices to enrich his poſſeſſors wit
eſtimable beatitude.

But now to the ſeruice, of this
there are many ſeuerall wayes and ſome
ry an affection to one, and ſome to ano
euery one according to his inclination. S
like the actiue life, and others the *conte*
tiue. Some excell in *abſtinence*, others ſe
their reſt vpon *Chaſtitie*. And ſoe wee
that diuers Saints haue flourished, with
rall vertues, and guifts of God. But Ma
amongſt all the things of this world, wh
our lord may bee pleaſed by vs, let vs
choiſe of *ſuffering* for his loue: for this is
moſt high, and moſt ſafe. And this di
Maiſter of truth, whoe is Chriſt our lord,
vs, when coming into the world, he p
pally exerciſed himſelfe in this, and to thi
hath inuited vs. This is a pointe of ſecu
and not a thinge made of duſt, or ſtrawe
it is not of conformitie with our ſenſ

ɔut of contrarietie therevnto. And onely
ɔue of *Ieſus*, is able to make affliction
ır well in our mouthes; and he alone is
ient to make vs encounter, and embra-
ıt, which of it ſelfe is vnpleaſant, and
s men from it.

/hat did it ſignifie that *Moyſes* ſeeing a *Exod.4*
ıt before him, grew into feare, and be-
: to flye: but that men, who conſide-
/hat they ſuffer actually, or els fore-
; what they are to ſuffer, are frighted,
/ould not onely ſuffer it but not ſoe
ás ſee it. But God commaunded, that he
d returne to that, from which he had
and not onely returne, towards it, but
ce it vp into his hand. And he, obeying
oice of God, founde in thoſe hands,
nore now a ſerpent, to bite him, but a
to ſupport him. Thus doth it dayly hap-
ɔ men, who in their afflictions obeying
ill of our lord who ſends them, and ta-
them into their hands, that is to ſay,
g hould of the occaſions which are offe-
ınd accepting them with obedience, that
finde noe ſuch diſcomfort, or diſquiet,
/ont to weary the ſoule with complay-
, butt comfort, and ſupport, and
;th: Confiding, that ſince God ſendes
tribulations, he will place himſelfe
about them, according to his promiſe:
hat he lodges his loue in them, ſince he

treates them like his beloued children, a
he hath treated as many freindes as euer he
had, in this world.

Rom. 5. *Thus doth tribulation breede patience* and p
ce, is the proofe of that *loue*, and *faith*, v
we haue in Christ our lord, And this p
workes hope, becauſe God hath promi
make them participate of his *glory*, wh
participant of his *Croſſe*. And thus doth tri
tion turne into a ſtaye, and *ſtaffe* to our w
nes, becauſe it makes vs confide in ou
more and more; and it takes from vs that
of vnquietnes and complayning; which
ction, was formerly wont to giue vs,
kinde of *ſeruant*. Be you therefore well ad
by making choice, of that which is pleaſ
God, and be not one of them; whom

Heb. 5. Apoſtle S. *Paule* reprehends ſaying. It w
» ſon that you ſhould haue growne greate
» tuall Maiſters, after ſoe long a tyme, wh
» you had ſerued God; and yet you ſtill co
» but very babes, whoe haue neede of ne
» ſtruction, in the principles of thoſe
» which concerne God, and you are rath
» to ſucke milke, then to eate the breade
» the cruſt, which is the foode of ſuch
» growne ſtronge.

Madam, you muſt conſider, that that
ler doth not pleaſe his Maiſter, who h
beene taught a thing at many ſeuerall tyn
ſtill as groſſe, and rude, as at the firſt. An
phiſitian growes weary, who findes t

ɔe helpe, through the patients fault, by
ɛceipt of phiſick, which he hath mini-
ten. And ſoe our lord is not pleaſed, that
uld ſtill continue in taking the milke of
ts, and delights; but that we ſhould
mbly towards him, although it could not
ɛ, without paſſing the pikes: and that
of our loue muſt conſume whatſoeuer
and before vs: ſince there is nothing
it imports vs ſoe much to haue, as *loue*;
is *loue* cannot receiue ſoe good a *proofe*,
ibulation and paine.

w whoſoeuer loues Chriſt our lord,
not deſire to be without ſome tryall, or
whether indeede he loue him, yea, or
nd though that *proofe* may paine one
yet it giues him cõfort, to perceiue, *That*
h examined him with fyre, and that he hath Pſa. 16
d wickednes in him; and that it made him
ne backe, from the enterpriſe which he
nand. A great honour it is to ſtand con-
n that which much troubles vs; and we
yeild a ſeruice to God which pleaſes him
then when with a very willing hart,
afflicted for his ſake: and when wee
that challice in his company, who drun-
eepely of it, for vs. Vpon this you muſt
our eyes, ſince God is pleaſed to chooſe
anes, whereby to bring you vp towards
Doe not turne coward, in fighting the
ɛs of the generous loue of the celeſtiall
nor hould you any tyme to be well im-

ployed, but that, wherein you ſuffer ſomet
for your *beloued*, which alone, ought to
you comfort, and ground, to thinke tha
loue our lord. For, as for other things, th
you should be taken vp to the third heauen
knowe not, whether you loue your ſelfe
rein, or him. For perhaps it is but the del
in hauing that fulfilled which you deſire
not purely, becauſe that is done, which is
ſing to God.

And ſince you are already dedicated t
loue of God, and are redeemed by him, ſe
you ſtill be doeing your duty exactly well,
ſee like a good huſwife, you may appeare
day of iudgment all rich with loue; and
cut in pieces in this warre, after the imitati
Chriſt our lord, who dyed in this battai
the hands of *loue*. Inuiting as many as loue
to ſuffer of that which he ſuffered, and to
were with loue to his loue; and being rea
giue himſelfe, as an eternall reward, to
who paſſe through theſe amorous afflictior
his ſake: and your ladyſhip ſhall be one of t
by the greate mercie of him, who hath
election of you, for this purpoſe.

A Letter of the Authour, to a Cauallier his fr
who was ſicke, and deſired to enter into Rel

'uthour shewes, that the carrying of the ', in the company of Christ our Lord, is exer- ſt in ſicknes, when it is borne with patience. defends the Fathers of the Society of Ieſus, g him alſo to eſteeme them, the rather, be- e had beene inſtructed by them.

doe well, in being contented to ſerue, hat houſe of our great Lord, in the *Of-* ing *ſicke*. For to paſſe from *doeing*, to is a ſigne, that Christ our lord aduaun- ruants, & raiſes them from belowe the attend aboue. Certainly, there is no- this exile of ours, which is ſoe fitt for carry the *Croſſe*, in company of our lord, ſoe loue it, & who, for loue, dyed vpon v this is better exerciſed, in ſicknes, ſoe vnſauoury to flesh and bloud, and ánot cauſe vain glory in the patiẽt; then , how well ſoeuer it be employed. at were the workes, which Christ our rformed in this mortall life; but in his g, he exceeded them all, & all the world; : wee might vnderſtãd, what the Apoſt- nes ſaith, *Brethren, eſteeme it as a reaſon of oy, to ſee your ſelues in many afflictions.* And Apoſtle ſaith, *that the worke of patience, is* ioe that, you muſt be gratefull to our r hauing ſent you ſickneſſe; and if you is *Croſſe*, & burden well, he may perhaps you to the carrying of others, which are

1. *Iames* 1.

more interiour, and irkesome, and whi
prouides for such alone, as are his n
freinds; that so they may comforme the
ues to him, whose *Crosse* was extremely
euen in that which was to be seene; but in
parably more extreame, in that part the
which was inuisible. And though it may
to you, that God hath taken away your
Offices or imployments, because you gau
not a good account thereof; yet forbear
to be thankefull to him, who hath ordere
matter, as now wee see. For to be correcte
the hand of such a father, and with soe
loue, puts vs rather into neede of humilit
the moderating of our ioy and comfort,
of patience, wherewith to endure the pu
ment.

But yet neuertheles, I am in some
that perhaps, you may not profit by this
uer of yours. For some beginners, are w
to giue liberty to the soule, in the infirmit
there body, though yet, they be not suc
threaten daunger or death. It is a thing
contrary to reason, for a man to turne *Ph*
into *poyson*, and to take occasion of gro
worse, by that which was sent a man by
Lord, to make him better. Call therefore
him, with your hart, and beseech him, tha
Gen.33. ce he strikes you, *in the strength of your boc*
may be, to make you goe more lightly tow
him, with your soule. And forasmuch as
sicknes, is sent you, that your body, by

ıyne thereof may pay for that ſinne which hath
eene committed by the ſame body; you muſt
ot ſuffer it to be the occaſion of your incurring
ew debts, ſince it was meant that it ſhould
ſcharge the ould.

You muſt liue, with great reflection vpon
ıur ſelf: and giue noe credit to flesh and blood
all that which it ſhall deſire of you but offer
to the *Croſſe* of our lord, in the company of
s owne *holy ſpirit*. And he, who was content
let his *Croſſe* be ſided, by the *Croſſes* of two
urdering theeues, will not driue you from him.
nd ſince you cannot now continue, your cu-
ome of *meditation*, or *ſpirituall reading*, as you
ould, yet faile not to be doeing ſomewhat,
ıe beſt you can, ſo that it be without euident
ſaduantage to your health. For our lord is ſoe
ıwerfull, and ſoe good, as that he giues
ength to ſuch as haue a mynde to take paines.
nd ſometimes, he beſtowes more fauour
ıon ſick men in theyre beds, who cannot pray;
ien vpon others, who ſpend many houres in
ıat holy exerciſe. And perhaps, he will vouch-
ſe this mercy to you, ſince it coſts him noe
ore, then his very will. And I beſeech you,
r the loue of our lord, *Vt non circumferaris omni* *Eph*
nto doctrina, *that you be not whirled about, with*
ery wynde of doctrine, and that you eſteeme of
ioſe perſons, by whoſe meanes, our lord hath
ıewed mercy on you. Imitating the man, who
as *borne blinde* in the ghoſpell. From whome *Ioh*
oe perſuaſion of any man, could take the good

opinion, which he entertained of that pe
who had cured him of his continuall blin
He tooke that benefitt, for a great token
goodnes of his Maiſter, when he ſayd, *ſi p*
eſt neſcio, vnũ ſcio, quod cum cæcus eſſem, modo
whether or noe, he be a ſinner, I cannot tell:
thing I knowe, that I who was blinde, doe n
And though he ſaid *as we haue heard*, yet
leiued well, that his Maiſter, was a iuſt p
as may appeare by the holy kinde of earn
which he vſed towards the Iewes, and
by our lords making himſelf knowen to
in the temple: in reward of that faith wh
defended. My ſelfe haue heard ſome t
which are ſaid by ſuch as oppoſe, and en
thoſe *Fathers*, but I find not yet, that an
of them is grounded vpon reaſon, neither
beleiue, that there is any: but yet I like
that yet when you defend them, it bee
with meekenes, and few words, then
wiſe. For our lord hath theſe thinges in
recommandation; and his pleaſure is, tha
ſhould be carried ſweetely and with pat
I beſeech our Bleſſed lord, to remayne wit
ſince he dyed for you.

ter of the Author to a disciple of his. He treates he security, which is greater when God is erued in the way of affliction, then when, in the way of Consolation.

ıe receiued some of your letters, & I haue ed my thankes to our Lord, both for ha- giuen you health, and his blessed help ll, to be in fauour with him, continuing ood, which alreadie he had begun in and soe you must confide, that he will ıen to the end, *for his workes are perfect.* vhich he will doe for you, is a fauour of nd noe meritt of yours. Nor will he leaue re, and gouerment of you in your owne ; But he, for his glory, will take the bu- of your saluation to himselfe. Now this he as a most wise Physitian, sometymes by ıg much of you, sometymes by shewing of disgust ; giuing you sometymes, the of comfort, and at other tymes the wor- ood of sorrow ; Now hyding himselfe you for the tryall of your *faith*, and then ng himselfe to you, for the encrease the- And by a thousand other meanes which he es how to vse, hee will giue you your saued, without, in a manner your per- ıg how you come by it, till you haue it. not disordered in your iudgment. either

by way of valewing your ſelfe the more,
you thinke your buſines goes well, or y
the other ſide, muſt you giue ſentence o
demnation againſt your ſelfe, conceiuin
all is already loſt, when you conceiue th
haue reaſon, to be diſguſted with your ſel
hart of man is wicked, and cannot be ſea
and ſifted, but by the wiſedome of God
ſelfe: and to him, and to his iudgment
muſt remitt the ſentence concerning the c
which you ſtand. And you muſt walke on
with great confidence of his mercy, anc
a religious feare, of his high maieſty. I
neyther to the right hand nor to the lef
not beleeue that there is any Sanctity a
where there is any want of this chaſt, anc
feare, which makes a man grow hũble. Fo
reby he knowes, that the good, which he
depends vpon another and it makes him
as it were, vpon the eares of God, beſee
him with continuall prayer, that thou
may, without iniuſtice depriue him of the
he gaue him, yet that through his goo
he will not doe it.

Nor muſt you beleiue any *Spirit*, whi
meanes of any temptations, or Spirituall
forts, may come to you: nor yet if any d
nes or anguish, which may be conueyee
your ſoule, ſhall pretend to diſmay yo
perſwade you to diſconfidence in our I
who loues you. But tell that *Spirit*, that if
wished you to diſconfide in your ſelfe, it s

iue had all reaſon, becauſe you are nothing, at meere weaknes. But, in ſaying that you uſt not hope for ſafety at his hands who is the mmon ſaluation of all the world: tell him he es, and therein you shall but ſay a truth.

Chriſt our Lord loues you more then you n thinke: onely it is fitt ſometymes, that he ide it from you. For perhaps, if you knew it, ou might fall into a greater occaſion, and dan- r of vanity, then the ſuſpition you haue of our not being beloued by him, may be of your eſpayre; for without doubt they are fewer who an enioy proſperity, without any mixture of anity, or inordiuate delight, in the ſweet mea- s which are giuen them: then there are, who an beare, the bitternes of tribulation, without eſpaire. Cõceiue you therefore that our Lord, eepes you ſafe, in the hauen of ſecurity, vnder he sharp rocke of tribulation: to the end you nay not putrify, with too much ſweetnes: but e preſerued by the bitternes of *myrh*. And at his, you are not to be troubled. For of your ſelf ou should make election of that, which will e good for you in Eternity, rather then of that, vhich may afford you ſome little temporall uſt. Yea and euen in ſpirituall conſolations, ve reap not ſometymes ſoe much profitt, as we loe delight. Nor will you be demaunded as the aſt day, what comforts you shall haue enioyed: ut what diſcomforts, you haue ſuffered, with- ut fayling, eyther in point of *faith*, or *loue* And eleiue you, that God receiues that for ſeruice

which being contrary to your ſenſuality, and ſelfe will, you did yet accept, as being conquered by his *loue*, and not that which a man how ſenſuall ſoeuer he might be, would be glad to enioy. For if to be regaled by Almighty God were to doe true ſeruice to his diuine Maieſty, he would not haue ſoe few ſeruants: ſince there are ſoe many, who by this way, & that way, and euery way are ſeeking comforts. But they vnderſtand not, how farre it is from God, to be able to abſtaine from comforting his afflicted, and deiected ſeruants, when it is beſt for them. And as farr alſo he is, from liking them, who taking of theire eyes, from his tormenting *Croſſe*, ſend them in ſearch after Comforts as conceiuing that the more they haue thereof, the more beloued, and more happy they are. And they neuer conſider, how poore they ſhall be found, at that day, when God will *ſifte Ieruſalem with the light of Lampes*, & whē he will call vs to account, whether we loue him from the profoundeſt part of our hearts, and our ſelues for him, & in him, and through him: or els whether we haue loued him for our ſelues, & to our owne vſe. And then will many of thoſe workes appeare to haue beene carnall, & infected with, ſelfe loue, and intereſt, which ſhined like ſoe much fine gould, in their eyes who performed them. You are therefore more ſecure from intereſt, or complacence, when ſuch thinges come to you as cauſe bitternes. But thē let the loue of God a lone, perſwade you to endure them, till he prouide other-

Soph. 1.

a whom you muſt haue ſo much ſtrength
holy Ghoſt, as may make you abound in
', and peace, and ioy: treading your paſ-
nder foot, and hauing your ſoule, euen
almed with grace. Yet when you ſhall be
doe not enioy it for your ſelfe; but em-
with greater ſtrength, vpon him who
: fetching alſo reaſon from thence, why
ld make your loue encreaſe.
eſeech that Lord, who remembred you
you forgot him, to giue ſtrength vnto
ıward man that ſoe you may know how,
:e, obey, and loue him; and that he will
is *holy Spirit* into your heart, that it
guide you into that land of Eternall
Amen.

A Letter of the Authour, to a Religious woman, a ſpiritnall child of his. He shewes that it is noe aſſured ſigne of diſfauour, for God to eſtraunge himſelf ſometimes: & that our ſafety depends more vpon his goodnes, then our deſerts: and he perſuades her to haue confidence in God.

I Haue receiued many of your letters ſince I ſaw you laſt. And in ſome of them, you tould mee, that your ſoule was troubled: and in others, that our lord had begunne to giue you comfort. Yea, and I thinke you ſayd, in ſome one of them, that the peace, and comfort which formerly you had receiued, was entirely retourned. I anſweared none of thoſe letters, eyther becauſe my ſinnes hindered mee, from the grace of giuing you comfort; or els becauſe I knew you had ſufficient confidence in mee, without receiuing my anſweares. But now at laſt, I receiue a letter from you, whereby you tell mee, that you are as much afflicted, as euer, if it be not rather more; and you deſire mee to write.

I am in paine, through your paine, and this, hath moued mee, to entreate, that for the loue of Chriſt *Ieſus* crucified, you ſuffer not your ſelfe to be blinded by that darknes, which ſuperfluity of ſadnes, is wont to drawe ouer our

ſoules, but remember, how faithfull that lord is, to whom you haue offered yourſelfe. And, that it is an vſual thing with his infinit wiſdome, to ſaue the ſoules of his ſeruants, by meanes which they cannot reach to vnderſtand; hiding his loue from them ſometimes: and shewing them a countenance of ſome rigour; and all this, not becauſe he is cruell, but out of pure, and perfect mercye. Becauſe he knowes that our infirmityes are better cured, when wee are layd vnder the ſcourge of tribulation; then when we are carryed vp in the hands of proſperity and comfort.

You tell me that deſolation wherein you are, ſeemes very bitter to you, and that you cannot beare the rigour of that angry face of our lord, which you ſay he shewes to you, and that abſence alſoe from him, wherein you liue. But I tell you, my good ſiſter, that though tribulation may be of as much daunger to you as you declare: yet the ſtate of comfort, is ſtill ſubiect to as much. *Nay, proſperity*, is much more to be feared, then *aduerſity*. For in the former, the ſoule runnes hazard, to depart from God: but in the latter though it ſuffer payne, yet that very payne it ſelfe, incites one to drawe nearer to him. And if you ſay, that the great weight of diſcomfort doth ſometimes put the ſoule in daunger of ſinning through impatience, you ſay nothing but truth. But yet you muſt knowe withall, that much oftener, and by aſſaults of greater daunger, the ſoule is brought into daunger by the

ſweetnes of guſt.

Remember the Apoſtle ſaint Paule, who through the grace of him who was *crucifyed*, did eſteeme it for glory, to ſuffer the afflic-
2. Cor. 7. tions of the *Croſſe*. And though he were *enuironed by warrs without, and feares within*: yet his ſoule was ſafely kept, as in a hauen moſt ſecure. But ſoe great was the daunger which he rann by the faire and cleare weather of conſolations and *reuelations*; that if God had not permitted him, to be ſeized vpon by the tempeſt, both of inward, and outward troubles, which layd ſuch load vpon his neck, as made him ſtoope, that great Saint might haue beene in daunger, through the occaſion of comfort, whom ſoe many diſcomforts could not once
2. Cor. 12 pluck downe. By this meanes, the *bitter*, was the cure of the *ſweete*: and the *Angel of Satan*, was the occaſion of benefit to him, to whom that great communication of Almighty God, might haue beene the occaſion of falling; if through humane frailty, he had puffed vp himſelfe.

If now this might haue happened to that *veſſel of election*: and if it were neceſſary for him to ſuffer, that ſoe he might bee freed from the daungers of comfort; how can you meruaile, if God haue watered your ioy with teares: if your harpe be ſet to ſad tunes; and if thoſe ſweet
Iob 18. communications, which you had before with Almighty God, be turned into ſuch an vnſauoury departure from him. His eyes, are able to

diſcerne, that, which yours cannot. And hee knowes full well, the vanity of that hart of yours, which would not perhapps, be able to endure the weight of diuine fauours. Or els perhapps he may ſee, that you are likely to ſuffer decay of health by the exceſſe, of the ſweetnes, of that diuine guſt which he gaue you: Or elſe, that you eſteemed more of your ſelfe then you did of others, who want theſe comforts: Or els in fine, it may haue happened, for any one of many other faults, which may haue taken hould of the imperfection of your hart, & which cannot be throughly ſifted by any, but by that God alone, who made it. *Iere.* 17.

Yea and if you ſhould not be, in any neceſſity, of this kind of phiſick (becauſe, though our lord ſhould comfort you ſtill, yet perhapps you were not, to fall into theſe inconueniences) yet there are many other reaſons, why our lord may thinke fit to treate his ſeruants, after his manner. All which, are grounded vpon his loue to vs; though in the blind eye of flesh and cloud, they may ſeeme to grow from disfauour. You know, it is a common ſaying, *He who loues thee, will make thee cry.* And the holy ſcripture ſaith, that *a wound, giuen by a freind is better then the treacherous kiſſe of an enemy.* And beeiue you for certaine, that our lord loues you, and therefore doth he treate you after this manner. For it is written, *our lord punniſhes whom he loues, and he corrects ſuch a one, as he receiues for his ſonne.* *Heb.* 12.

And as in former times, God ſent mo
deous Martyrdomes to his beloued ſeru
by the hands of baſe and bloudy executio
ingaging them in bitter warrs, that after
he might honour them with pretious crov
ſoe now, when thoſe exteriour Martyrd
are ceaſed, he ſēdes others which bee inter
And theſe (howſoeuer they are not viſibl
yet as great, or greater, then thoſe. For
men tormented them, and God gaue
comfort; and by the ſtrength of this Omi
tent God; thoſe torments were ouerwro
and maiſtered, which were inflicted on the
weake men. But now, he who diſcomfor
our Lord, who hides himſelfe; and the D
like cruell executioners, doe by a thou
deuices, torment the minde, which i
more ſenſible, then the body. And fron
torment, doth many times redound, a tor
euen to the very body it ſelfe. And ſoe the
le man, both within and without, is layd
the diſcomforts of a *Croſſe*. And he ſighe
grones, and askes ſuccour of our Lord.
our Lord, the while, makes himſelfe deaf
is more hiddē from the ſoule then if there
ſeauen wals, betweene him and it. Yea
doth alſoe expreſly feele, that our Lord
abſented himſelfe from it; and that, not
Matth. in the way of not doeing it any fauour, b
15. ther expreſly ſeeming, to disfauour it. A
proceeded with the *Cananean*, when, a
firſt, he did but forbeare to anſweare, bu

terward, he compared her to a dog.

That indeed is an hower, of mighty anguish, when the ſoule findes noe repoſe, in any thing, to which it can apply it ſelfe. As when a man is drowning, in a profound ſea, without finding ſoe much, as any little reſt for the feete. Or like one, who is bound faſt, hand and foot, and would faine riſe vp, but knowes not once how to ſtirr. For as he, who is highly comforted by Almighty God, cannot be diſcomforted, by any paine, or torment, ſoe can nothing comfort him, who is diſcomforted by Almighty God. And yet muſt theſe ſeruants, goe after their lord; through ſuch a deſart as this, which is euen a very image of death, and by ſuch darknes, and diſtreſſe, they muſt paſſe on, to the place of reſt.

This Martyrdome I ſay, muſt be endured, for loue of the *Spouſe*, by that ſoule, which deſires to carry, the *Embleme of Loue* in her hart; and amõgſt theſe thornes ſhee muſt make her neſt, if shee will be conforme to her Head, who was crowned with thornes. And theſe draughts muſt shee ſwallow downe; & into theſe ſweates muſt ſhee bee caſt who reſolues to keepe that Lord company, who, being in fierce agony vpon that *holy Thursday* at night, did ſweate drops of blood, from his whole body, in teſtimony, *that his ſoule, was truly ſad, euen to the very death.*

Did you thinke perhapps, that it was ſome dainty and delightfull thing, to ſerue Chriſt

our Lord ? or that you vndertooke ſome
fling buſines , when you began to pl
your loue on him ? They who fight the b
tailes of loue , *muſt dye dayly* , as S. *Paule* d
And they muſt bee euen cruell , againſt the
ſelues , (as a man who were careleſſe of
many baſe and broken pots) to the end , t
they may neuer faile of fidelity to the L
of our Lord. Which Loue , was neuer co
plyed with well by any , who was eyther
gligent , or *inconſident*. For the *former* of th
two , ſeekes his owne *Regalo* , whereas it w
his part , to ſeeke the contentment of his
loued. And the *latter* , faints in his loue , bec
ſe hè cannot beleiue that he is beloued.
Faith being ioyned to *Obedience* , frees vs fr
ſuch miſcheiues as theſe ; making vs bele
that God loues vs , and then moſt , when
moſt hides his loue from vs ; and when he
mes to be moſt rigourous , and cruell towar
vs. For the condition , and property of
faith , is to beleiue not onely vpon thoſe ſign
and pawnes , which may be giuen ; but as w
without them ; and not onely without the
but euen againſt them. And herein , it doth
reſemble euery other *vertue* , which then
clares beſt of what ſtrength and beauty it
when it is put on , by the feweſt helpes ; a
when it is encountered , by the greater im
diments.

That is true *loue* , which loues a perſ
who euen deſerues not to bee beloued. A

that is true *Patience*, which ſuffers impertinences, and endures wrongs. And then doth *Chaſtity*, deſerue a rich, and gallant crowne of glory, when in deſpight of ſeuerall temptations, it ſtandes faſt. And ſoe, you muſt learne to know, the true valew of true *faith*, which beleiues and puts confidence, in the truth, and goodnes of God, againſt that diſtruſt, or deſpaire, which humane reaſon, or the ſenſes of fleſh and bloud, might pretend to cauſe. By this *Faith*, wee *ſee* that which is inuiſible, how deepe ſoeuer it be hidd. And euen through the midſt of theſe pikes, which are the disfauours of God, (the ſharpe points whereof we feele ſticking in vs) wee yet enter, and paſſe on, into that moſt retired ſecret of the hart of our Lord; and there wee finde, that indeed he loues vs, though hee ſhew vs ſignes, which looke as if they proceeded from diſaffection. And then ſoe wee eſteeme, and vſe them, as wee ought, when we take them for the tryal of our *Faith*; and for the exerciſe of our *Loue*; and for the encreaſe of our *Crowne*; and for *matter*, whereupon our *Obedience* to God, muſt worcke.

If you beleiue mee not, I pray you tell me, how ſhall the chaſt woeman be tryed, but by contradictions, and combates againſt Chaſtity? And how ſhall your *Faith* be tryed, but by receiuing theſe tokens of disfauour, which pretend to depriue you of confidence.

Be not troubled, to finde that your S
is thus resolued, to make tryall of yo
delity to him. For this is a very vsuall t
betweene *Spouses*; and the fruite thereof
to be, but an encrease of *loue*; which it i
fit to keepe idle; for in our employment
exercise thereof, doth our life and tre
consiste. And now God made choice of
to discharge this office towardes him. A
indeed you would exercise it well, it mu
by louing him, though you feele not your
to be beloued by him, and by following
whome you conceiue to be flying from
For he who loues not but onely wher
finds himselfe to be beloued, is indeed no
louer; but his respects, runn all towards
selfe. And heereby it will appeare, wh
you be that true *Cananean* or noe, if whe
heare hard language, and be cast of by our
you doe yet importune him; and if follo
him, who flyes from you; and humbling
self to him, who treats you noe better, th
me base, vnreasonable creature, you dc
proceede to loue him, as sincerely, and pu
as if you tasted of great delights, and Re
at his hands. For in the end, hee will ans
re you thus, *O woeman, greate is thy fait
that be done which thou desirest.*

But in the meane time be you resolut
continuing faithfull; and say to him with
whole hart, *O Lord I will loue thee, thoug
shouldest not* loue me. I will seeke *thee, and*

chea

rfully towards thee, though thou flye from me. me loue thee ſtill: vpon that condition, doe with what thou wilt. By this meanes, the disfauours ur lord, shall be conuerted, into the exer- of true *loue*: and herein you are to remaine re contented; then you are to be in paine, being disfauoured. Nor shall you onely aſe our lord by this meanes, but more ouer i will obtaine a crowne in heauen, which l be ſtraungely greate. For by the *meaſure* of ir *diſcomforts*, that *robe of glory*, is to bee cut , wherewith you muſt be veſted, in heauen: *from the ſeede of teares, we muſt gather the shea- of ioy.* And we are not to be crowned, for ing beene in deuotion, and conſolation; but hauing beene (as it were) threshed with iety of temptations, and for hauing beene ent, with the taſte of ſuch gall, as carried very image of hell with it, and of the tor- nts thereof: and for bearing all theſe things, h an equall minde, and for beleiuing that y are light, and few, in compariſon *of that* 2 Cor. 4. *rexcellent weight of glory, which is to be reuea- in them*, who shall be humbled, and morti- d after this manner. And wee muſt thinke rſelues happy, in being obedient to the or- ance of our lord God, not onely, in that ich giues vs guſt, but in the contrary alſoe. : otherwiſe, what wonder is it, to ſee the ſe, obey her *fellow ſpouſe*, in that, which gi- contentment to her ſelfe: ſince for that, re is noe greate neede of *loue*: for the reſpect

of proper intereſt is able to breed ſuch *obe*
as that. Nor doe I know, with what eyes, C
our lord will looke vpon ſuch a *ſpouſe* as
Matth. 26. ſince he obeyed his *Father*, for her ſake, in
of ſoe extreame affliction, ſaying: *Let it be,*
I wil, but as thou wilt. Whereas shee ſaith
the contrary; *Not as thou wilt, but as I will*
shee will be ſquared out by another rule,
her *head* was: and will needs make *the*
God, which is eternally good, to be croc
that it may conforme it ſelfe to her will: v
ſeekes not that which is truly good for her
which eternally is to be ſoe; but that v
ſeemes likely, to giue her, ſome little tem
delight.

Awake O Virgin, out of that ſleepe, wh
you are: for it is broad day. Take the *sh*
Rom. 13. *Faith*, ſince God hath armed you with it
driue away theſe diſmayes; beleeuing, tha
are beloued, though you be not *regaled* b
lord. And turne your complaint backe
yourſelf ſince a little preſent diſfauour,
more power, towards the drawing you dc
then the many fauours, which are paſt, to
you faſt on foot. You now, doe iuſt the
trary, of what you should. For whereas it
reaſon, that in this time of tribulation
should remember your comforts of form
mes: beleiuing, that the trouble which
you haue, is but to trye, what proporti
truſt, you repoſe in God: You doe yet
into queſtion, whether his loue were t

ou then, or noe: beleiuing rather in the shew, id leafe, then in the ſubſtance, and roote,

You haue noe iuſt cauſe to be diſmayed, ough you bee afflicted. For our lord is not go- e from you: but he went away, with a mea- ing onely to ſtande by, and to ſee how you rried yourſelfe, like a mother who hides her- lfe behind a hanging, to obſerue, and heare, hat her childe ſayth, and doth: whilſt he inkes that he hath loſt her, but then ſhortly ee ſteps out and makes much of him.

If you feare, that he hath forſaken you, and iuen you a *bill of ſeparation*, for the faults, and norances, into which you may haue fallen, ou are much deceiued. For in farr greater falls ien thoſe, his courſe hath beene to comfort oules, by ſaying, *Thou haſt committed fornication ith many louers: but yet returne to me, and I will eceiue thee.* Ierem. 3.

Though God like well, that his ſeruants hould know, and weigh the faults, into which hey fall; yet it is not his pleaſure, that they hould be diſmayed, or too exceſſiuely affli- ted by them. Nay he eſteemes this, to be of mo- e diſſeruice to him, then the very fall it ſelfe. Neither is it alſoe his pleaſure, that a ſinne hich is as little as a graine of ſeede, ſhould be ade by vs, as bigg as an Elephant, and much eſſe, that we ſhould make that to be a ſinne, hich indeed is none. Soe that if you haue not allen into ſinne, and yet will needs be troubled, s if you had, you offend againſt his truth. And

if you had fallen, you should offend agai
mercye, by not beleiuing, that he hath par
you. You offend alſoe againſt his *loue* by
cting, that he hath forgotten you. And
you offend againſt the *Croſſes*, which h
ſent to you, eſteeming them to be meſſe
and ſignes of wrath, whereas indeed, th
effects of his goodnes.

Take therefore the courage, now at l
ſally out, from the owne narrow thoug
beleiue of God, according to his goodne
imports his honour, that you should do
liue not ſtill, in ſuch blindnes, as to m
the large hand of God, by the rules o
owne poore woefull hart. Nor conceiu
that now he will be a rigorous iudge, w
others times, and in your greateſt occa
hath beene, a moſt indulgent Father to

It was not you vpon whome he lo
when he pardoned you, and called yo
he regarded his owne *blood*, which he
Nor doth he now, ſtand hanging vpo
handes, as if he loued you, for them; b
are placed, and *written in his*, as he ſay
his Prophet *Iſay*. And in thoſe handes, he
you; and with thoſe handes he guard
euen then, when you thinke he giu
buffets. But it is his mercye, which is y
medye, and ſafety, and noe meritt o
owne. You are a Daughter, and you
poſſeſſe heauen, by way of inherit
and not, as a meere day labourer. Con

; and giue him glory, in that he lodges
/es, vpon ſoe vnworthy a thing as you;
or that he purpoſes, to exalt ſoe baſe a
ure, to ſuch height of glory. And know,
ie hath noe neede of anything, in you;
hat if he deſire anything, it is, but that
nay offer him that ſacrifice of praiſe for
owne good; confeſſing him to be your
ous *pardoner* and your piteous *rayſer* vp,
your falls; and your *Centinell* who neuer
:s when there is queſtiõ, eyther of doeing
auours, or of drawing *good* out of your
; and your moſt wiſe *conductour*, who
:s, and ſaues you, by ſuch pathes, as
:, in the eye of your ignoraunce to be very
bout, or rather quite out of the way. And
is, he doth, through his owne goodnes
:, conſidering what *himſelfe* is. Which
:s a greater weight towards your ſalua-
then your wickednes doth, towards your
emnation; and you are bound to beleiue
ſoe it is. And it muſt not ſeeme ſtraunge
u, that the *greater*, ſurmounts the *leſſe*: and
reatour, the *creature*. But let it ſtand for
aſt concluſion, that as noe goodnes in
, was the cauſe, why God loued, and
l you to his ſeruice; ſoe will he take care,
our wickednes, and weakenes, ſhall not
:r the courſe of thoſe mercies, which he
ies to ſhew you, for all eternity. Conti-
your *Communions*; and, I beſeech our Lord
ue them his benediction. For my part, I

like well thereof; and vpon the dayes wh
are ſett downe, communicate, from tim
time; and God will giue you ſtrength, th
may doe you no hurt: for he hath noe qu
to you. I beg that he may be your *Loue*, I
he is your *Louer*.

*A Letter to a Lady, who was a Religious w
and in great affliction. He shewes how tr
are the proofe of* Faith, *and* Loue, *in the ſer
of God, and how confident they ought to be
diuine Maieſty, in the middeſt of their troul*

AS ſoone as I receiued your letter, I
red thankes to our Lord, for hauing
you a ſigne, that your vocation came fro
hand, and this ſigne is, that you haue ſuf
tribulation. You muſt not be a little gla
this, ſince our Lord loues you. Nor yet
you be ſlacke, ſince you are in the midd
many dangers; but carry your eye tow
him, who hath called you with ſo great
You muſt alſoe haue a ſtronge harte, F
called you not with intention to giue you
in the middeſt of your iourney; but to
you vnder the protection of his owne w
till he may haue conducted you to he
where you ſhall ſee his face. Let not the
of Chriſt our Lord, nor the loue you ow
ſleepe in you; for he neuer ſleepes when
is queſtion of doeing you any good.

Theſe are tokens which he vſes to ſend, to whome he loues, to try if they alſoe loue him, in their afflictions, and if they confide in him in their dangers: That Spouſe is not worthy of thākes, who loues her fellow ſpouſe, but onely when he is preſent with her; not doth it coſt him much to confide in him when she findes her ſelfe regaled by him. But the matter is, that when he abſents himſelfe from her, yea and when he ſeemes to haue forgotten her, she muſt loue him ſoe much the better, as he is further abſent from her, and confide in him ſoe much the more; as she hath fewer exteriour ſignes of his fauour.

It is enough for you, my good ſiſter, to haue knowne already by experience, how louing our Lord hath beene to you; by his hauing drawne you to the knowledge of himſelf. And be you, not crauing new teſtimonies of his Loue, but making your ſelfe ſure enough thereof, and be not troubled though he correct you; and though it ſeeme, as if he eſtraunged himſelfe from you and forgott you; but rather ſay thus; *Hee hath a minde to trye me, and not to oppreſſe mee.* You muſt loue our Lord, though he correct you, you muſt cōfide in him, though you feele noe comfort from him. Seeke him, though he hide himſelfe; ſuffer him not to reſt, till you haue waked him, and till he confeſſe that you are faithfull in his abſence. And thus you ſhall finde him returne to you, with ſoe much aduantage, as that when you

enioye his preſence againe, you will eſt
your former afflictions well imployed.

Procure greate courage, wherewith t
fer; for after the rate of your ſorrows,
your comforts be. Bee not a louer of yo
ſe, but be a louer of God; looſe your ſelfe
ſoe you ſhall be ſure to finde your ſelfe. A
once you would but truſt God home; a
once you would offer your ſelfe to him,
true loue there could nothing happen v
would fright you. All bitter froſen affli
proceede but from diſtruſt in God. Ar
this our Lord ſaid, *Let not your harts be tro*
and doe not feare. You beleiue in God, beleiu
John *in mee.* Soe that *faith* and *loue* is the ca
14. peace, and quietnes to the hart.

There is noe one thinge, which is ſ
ceſſary for you, towards the making yo
to arriue at the end of that dayes worke,
rein God hath placed you, as to confide
with loue. Our lord hath many proo
make of you, and many tribulations
growe where you looke leaſt for them;
you ſtand armed with *faith* and *loue*, yo
ouercome them all. Doe but remembe
Num 1. the children of *Iſraell*, when they were
out of the land of Egypt, by the meanes
many miracles, and were paſſing throu
many afflictions, before they arriued
land, which our lord had promiſed then
thus, *The people which poſſeſſe this land, is*
and ſtronger then wee; they haue mightie Cittie

walls doe euen threaten the skye we cannot ouercome ſuch a ſtout nation as this: to what end doe wee put our ſelues vpon this iourney? And though ſome amongſt them, whoe had *faith*, did encourage the reſt, by ſaying that ſince God was of their ſide, they ſhould eaſily be able to ouercome, as they had done till then; yet feare preuailed ſoe farre, as that they offended our lord thereby, and through their little confidence, they loſt the land, and God deſtroyed them in the deſert, without ſuffering them to enioye that, for which they had laboured, and which himſelfe had promiſed. Let vs take warning, my good ſiſter, by the danger of others: and lett vs know, that our lord hath guſt, in ſuch as feare him, and hope in his mercie; and is offended with ſuch, as doe not ſoe. It is he whoe drewe you out of the captiuity of Egypt, when he inſpired your hart with a deſire of being his: and hee leades you ſtill, through this deſert, which is ſoe impleaſant: where ſometymes you want the bread of doctrine, for lacke of ſuch, as might breake it to you: other tymes you want company which may ſpeake of ſpirituall things, that ſoe your way might be made to ſeeme the shorter; At other tymes you want the trees of other recreation, which might giue you ſhade: and in ſteede of theſe cõmodities, you haue a thouſand diſcomforts. Now temptations riſe, againſt you from within: and then from without; now from ſtrangers, and then from domeſticks. But yet attend

Pſal. 147.

you onely to your busines, for he who dic
for you, which was *more*, can neuer fa
doe that for you, which is *lesse*. He who
you a freind, of an enemy, will better l
you now, when you are his freind. He
did not abandon you, when you fled
him, will much lesse fly now from you, v
you follow him.

Who is he that can say, with any t
that God did not helpe him if he were de
See you haue noe feare o you seruant of C
in any thing which may happen to you
confide in him, who Loued you soe well
dye for you. It is true that you haue bu
who protects you, but that one, is of
more power, then all they whoe cont
you. Doe not thinke, of how great the g
and how stronge the Citties are, whicl
must encounter, for it is not you, who
Numb. 14. fight. *But hold you your peace, and our lor*
fight for you. Doe not fly from the warre
abandon your selfe, as one who were ou
me : *and soe you shall see the fauour of our L*
Exod. 14. *wards you.* For in this warre, he onely l
the battaille, who quitts the feild. It is trù
you are weake; *but in that weakenes of your*
will shew his strength. It is true that you l
not much, but God himselfe will be you
de. By your miseries, God will make his
cies appeare. Whoe are you, that you
be able to passe through such difficultie
Psa. yet say with *Dauid*, *In the strength of my*

eape ouer a wall. Who are you that you
ld be able to fight? but yet ſay with him
ie. *Though thouſands ſhould riſe againſt me, yet*
irt ſhall not feare. Beleiue, my good ſiſter, Pſ. 26.
ow much the harder this buſineſſe is for
, ſoe much the eaſyer is it for Almighty
. And therefore you muſt haue great diſ-
in reſpect of your owne weakenes; but
confidence withall, in God's ſtrength.
libly he will crowne you, if you continue
s loue, and if you confide, that by his gra-
u ſhall obtaine that Crowne.
Forget not this promiſe of Chriſt our lord,
whoe confeſſes mee before men, that man will I Matt.
ſſe before my father who is in heauen; but him 10.
denyes mee before men, that man will I alſoe
before my father whoe is in heauen. Can you
ke, that one is to eſteeme that for afflic-
, which he endures for the confeſſion of
ſt our lord; ſince it is to haue ſoe high a
rd, as that, with ſoe much honour, he ſhall
owned by him at the day of iudgment, be-
his father? Happy is that ſufferãce, happy
diſhonour, and pouerty, to which ſoe high
nour doth ſucceede. What kinde of ioye
it be for you, O my gooſt ſiſter, to heare
wordes from the mouth of Chriſt our
himſelfe, and that in preſence of the whole
d. *Come you bleſſed of my father and poſſeſſe the* Matth
ome which is prepared for you. What will it 25.
when the angells ſhall thus ſinge, to her,
hath beene a faithfull ſeruant, of that ce-

leſtiall king, *Come O ſpouſe of Chriſt, rec*
crowne which our Lord hath prepared for th
that not for one day but for all eternitie. Wha
the ſpouſes of Chriſt our Lord conceiue,
hauing paſſed through the ſea of this lif
their enemies who diſturbed vs, rema
drowned therein, they ſhall ſinge thus
great ioye, for hauing runne throug
dangerous world, without being ouer
Pſal. 123. med by the vices thereof, *The ſnare is brok*
we are deliuered, our helpe is in the name
lord. What a day will that be, whe
true *Mary*, the virgin of virgins, ſhall g
fore with her Timbrell, which is her
body, prayſing God both in body and
Pſa. 31. and ſinging thus. *Come magnifye our Lor*
mee, and lett vs exalt his name in mutuall
with one another.

Happy are you, if you be found fai
to the *ſpouſe* whoe choſe you. Hap
you, if you haue the courage to caſt
that which is *preſent*, vnder the moſt ce
promiſe of Chriſt our Lord, for that
is *future.* Be confident, my good ſiſter,
king his word; for you are not the f
whome he hath paſſed it, and fulfilled i
ther ſhall you be ſhe with whome that
ſhall want effect. He gaue his word to S.
rine, *S. Agnes*, *S. Barbara*, and *S. Lucy*
to innumerable other Lady virgins
tell me now, how completely he hath
formed it. They had the courage to d

e preſent world: and you ſee that now,
ne with God. They liued heere in trou-
they are nowe in the eternitie of repo-
ugh how many combatts did they paſ-
hey now enioye the euerlaſting crow-
eir conqueſts. They fled from *ſpouſes* of
, and they brought the king of heauen,
loue with them.
y had followed the trace, of this world,
ight had bene already paſſed: and their
es would haue bene forgotten. But they
iat, which was eternall, and therefore
icitie shall not dye: and their memory
t decay. They were written in the boo-
od; and therefore neither water nor
nor fyre nor tyme, can make them
For that booke is incorruptible and
ie name which is written in it.
muſt therefore procure to haue a ſtron-
towards God, who is your ſaluation,
not thinke that he ſells heauen deere
, for you haue not yet shed your bloud
, as thoſe others shed theirs. Our
ates you, like a weake creature; and
ould be ashamed to haue giuen him ſuch
If you had had more faith, and confi-
n him, and more loue to ſuffer for him,
ld haue procured you more afflictions;
nd that you might haue purchaſed ri-
rownes. Doe not content your ſelfe
ffering little, conſidering how great
ward shall bee: and how much Chriſt

our Lord ſuffered for you. He gaue his
for you, and he was deepely tormented
deſpiſed. How then come you thus to c
plaine of the touch of a flye? doe but loue,
you will deſire to ſuffer. Let your loue be d
bled, and you will ſuffer ſorrowes which
doubled. The loue of our lord, makes ſuc
poſſeſſe it, more greedy of ſuffering, then
loue of ones ſelfe, of repoſing. It makes
any burden weighes light, for loue is ſtron
then death. He who loues not, groanes vn
the burden, like ſome laſy beaſt; but he w
loues runnes, and flyes; and it ſuffers him
to feele the weight euen of his owne bo
nor of whatſoeuer els they can lay vpon it

It is not my good ſiſter, that the afflicti
which wee ſuffer are greater; but that
loue is little. The weight of a pound is
great weight; but yet lay it vpon ſome li
childe, and he will ſay, *O how heauy it weig*
Whereas if a man tooke it vp, he would sc
feele it. And ſoe take you it, for a ſigne,
if you loue little your afflictions will we
heauy vpon you; but if you loue much
will ſcarce allowe them to be afflictions.
you will be ſoe inebriated with loue, that
thing can be able to diſtract you, from the t
thereof. You will finde a good ſauour in
very ſuffering, it ſelfe; *and you will d*
Num. 20. *water, out of the rocke; and hony out of the*
hills.

Doe but loue, and you ſhall not be ſubie

ns, but you ſhall be Superiour to them,
Lady, and you ſhall praiſe him who
; you from them. If they threaten you
:ath, you will bid it *welcome*; *that ſoe*
enioy true life. If with baniſhment, you
, *That you eſteeme your ſelfe banished whe-*
you are, till you may arriue to ſee the face
: *And that it imports you little, whether*
to heauen, from this, or that part of the
And that, if you haue God in your com-
whereſoeuer you are, you ſhall be happy;
ot, your owne country will giue you miſery
If you ſee your ſelfe contemned, ſay,
ir Lord is my honour and he honours mee: let
ld deſpiſe mee, ſoe hee value mee.
ɔe not afflict your ſelfe, about the ne-
: which you may ſuſtaine of preſent
: for of your ſelfe you muſt deſpiſe
, through the deſire which you haue
ıe in conformitie with Chriſt our
, whoe made himſelfe a poore man
ɔu.
What is there in the world, which
: to fright you? If the loue of Chriſt
ord haue wounded you, you will trea-
: deuill vnder foote; you will deſpiſe
reates; and you will paſſe with cou-
, through all your enemies. Put your
in him, who loues his louers. There
ıhing which you will not be able to doe,
n. Goe and buy whatſoeuer you want,
n, though he aske you all this world for

it; and ſee that you be not founde without the loue of him, though it ſhould coſt you your life. *He is a hidden treaſure, but he who findes him, ſells all to buy him.* For in him alone, he findes himſelfe more rich, then with the multitude of all other things.

And now if it concerne euery one of vs to loue him, how much more doth it import that ſhe doe it, whome he hath choſen for his *ſpouſe*. It becomes the *ſeruant* to feare his *Maiſter*; and the *ſonne* to honour his *father*, but the *ſpouſe*, to loue her fellow *ſpouſe*. See you loue our lord, and take noe reſt till he haue graunted you this guift. Loue him with reuerence, for that is the kinde of loue, which he likes. Eſteeme not him the leſſe, becauſe he communicates himſelfe to you; but wonder, how ſoe greate an altitude as his, can ſtoope to ſuch a profounde baſenes as yours. It is the propertie of ill natured and ill mannered ſeruants to valew their Maiſters at a leſſe rate for vouchſafeing to deſcend and become familier with them, then if they had liued which them like lords. But they whoe liue in true light eſteeme that lord ſoe much the more, as he doth more vouchſafe to diminiſh himſelfe.

The true loue of Chriſt our lord carries this badge with it, in token that it is indeede of him; That as it apprehends, and highly eſteemes the goodnes of God, ſoe it alſoe apprehends, and profoundly diſeſteemes, the wickednes of man. Therefore loue, adore and

ſerue

rue our lord, with *ioye: but yet reioyce with trē-ing*. Not a trēbling as of a ſlaue, in the mid-ſt of tormēts, but as of a true, & tender har-d childe, who highly feares to giue any diſ-iſt to her father, how little it ſoeuer may be.

Of your ſelfe you can doe none of theſe ings; but if you humble your hart in the knowledgment of your owne miſeries, if ou preſent your ſelfe often in *prayer*, before hriſt our lord, if you lodge him in your breſt the *Communion*; if you heare him ſpeake to ou in your *ſpirituall reading*, and in fine if you ill but giue him leaue to helpe you, you are haue confidence, that by little & litle he ill be healing your ſoule, notwithſtanding the harſh encounters which may occurre. Doe not ſtart out of his hāds, though the cure ut you to paine; for, in fine, hee will worke e cure at the fitteſt tyme. And for the afflic-ons which he ſends you, & the delights whe-of he depriues you, he will giue you his owne oſt plentifull delight; which ſhall inebriate ou, as if it were with ſome ſwelling riuer; and ou ſhall be in full Ioy, for all eternitie, without he want of any good, and without the feare of oſing what you haue. You ſhall there finde our ſelfe to be highly well content, & paid; nd more felicity ſhall be imparted to you, then our ſelfe could tell how to deſire. Which fe-city is not a creature but a Creatour himſelfe f all things; that true God whoe liues & rai-nes for the eternity of all eternities. Amen.

enioye his preſence againe, you will eſtee
your former afflictions well imployed.

Procure greate courage, wherewith to
fer; for after the rate of your ſorrows, ſ
your comforts be. Bee not a louer of your
ſe, but be a louer of God; looſe your ſelfe, a
ſoe you ſhall be ſure to finde your ſelfe. An
once you would but truſt God home; an
once you would offer your ſelfe to him, w
true loue there could nothing happen wh
would fright you. All bitter froſen afflicti
proceede but from diſtruſt in God. And
this our Lord ſaid, *Let not your harts be troub*
and doe not feare. You beleiue in God, beleiue
in mee. Soe that *faith* and *loue* is the cauſe
peace, and quietnes to the hart.

Iohn 14.

There is noe one thinge, which is ſoe
ceſſary for you, towards the making you
to arriue at the end of that dayes worke, w
rein God hath placed you, as to confide in
with loue. Our lord hath many proofes
make of you, and many tribulations ſ
growe where you looke leaſt for them; bu
you ſtand armed with *faith* and *loue*, you
ouercome them all. Doe but remember
the children of *Iſraell*, when they were iſſ
out of the land of Egypt, by the meanes of
many miracles, and were paſſing through
many afflictions, before they arriued at
land, which our lord had promiſed them,
thus, *The people which poſſeſſe this land, is gr*
and ſtronger then wee; they haue mightie Citties

Num 13

'oe euen threaten the skye we cannot ouercome ſtout nation as this: to what end doe wee-ſelues vpon this iourney? And though ſome ɜſt them, whoe had *faith*, did encourage ſt, by ſaying that ſince God was of their ney ſhould eaſily be able to ouercome, as ad done till then; yet feare preuailed ſoe as that they offended our lord thereby, rough their little confidence, they loſt id, and God deſtroyed them in the deſert, ut ſuffering them to enioye that, for i they had laboured, and which himſelfe :omiſed. Let vs take warning, my good , by the danger of others: and lett vs , that our lord hath guſt, in ſuch as feare and hope in his mercie; and is offended ſuch, as doe not ſoe. It is he whoe drewe ut of the captiuity of Egypt, when he ed your hart with a deſire of being his: ee leades you ſtill, through this deſert, ı is ſoe impleaſant: where ſometymes vant the bread of doctrine, for lacke of as might breake it to you: other tymes vant company which may ſpeake of ſpi-ll things, that ſoe your way might be ma-ſeeme the shorter; At other tymes you the trees of other recreation, which t giue you ſhade: and in ſteede of theſe dities, you haue a thouſand diſcomforts. temptations riſe, againſt you from with-id then from without; now from ſtran-and then from domeſticks. But yet attend

Pſal. 147.

would faine take noe eaſe at all; and if p
he muſt take any, he endures it, but with
ce, becauſe ſoe Chriſt our lord, dotl
maund. In ſuch ſort that as he who is bu
in the ſeruice of God, hath delight a
in his deſire, and takes affliction but v
tience, ſoe the true Chriſtian is but pa
ſee himſelf at eaſe, and hath affliction
deſire.

This growes from the ſpiritt of Chi
lord; and when this is perfect in a ſoule,
kes that, which it wrought in him: whi
a loue of affliction for vs, the better to s
his loue. And therevpon it alſo followe
when men would comfort one who is bi
and negligent, vpon the arriuall of an
ction, they muſt doe it iuſt ſoe, as they
comfort a good Chriſtian, when he hap
be in repoſe and eaſe. For the one of the
fers eaſe which he loues not, and iuſt ſoe
fliction ſufferred by the other. Now this
of that, which Chriſt our lord deliuered
he commaunded vs, *to take vp the Croſſ*
meant to be his diſciples. I ſay it is a part t
for the other, and chiefe part whereof th
conſiſtes, is the mortification, and death
ſelf conceyt, and will; and of our paſſic
powers.

This is that *old man*, who muſt die, as
our lord died vpon the *Croſſe*, what is t
man? the *body*, which is paſſible and n
and that other inward man, whereof I ha

ken before, muſt be alſo dead in vs.

But although this be the cheife part of carrying the *Croſſe*, we muſt not put away that other part, howſoeuer it be leſſe principall then this. And though S Paul ſay, *Exercitatio corporis ad modicum vtilis eſt*, yet the ſeruant of Chriſt our lord, will not leaue to pleaſe him, euen in the leaſt things which can be thought. And leaſt we should fall into errour, the ſame Apoſtle ſaith elſwhere. *Caſtigo corpus meũ & in ſeruitutem redigo* I conceiue not that he ſaid this, becauſe *he was tempted with the flesh*, as ſome vnderſtand the difficulty whereof he complaynes; but that he would punish and ſoecure himſelfe, by way of preſeruatiue, vſing this exerciſe of his body, leaſt his mind might otherwiſe grow ſick. And elſwhere he ſaith, when he recountes the afflictions which he endured. *Semper mortificationem Ieſu Chriſti in corpore noſtro circumferentes*, where hee calles that *the mortification of Chriſt*: which is the very *Croſſe* of corporall afflictions. In another place he ſaith alſo, *Qui Chriſti ſunt, carnem ſuam crucifixerunt*. And if he had meant this onely, *of cruciſing the affections*, it had ſufficed to ſay, *Cum vitiis & concupiſcentiis*, but by ſaying *carnem*, it proues, that he meant *afflictions of the body*.

This he explicates very well, in his Epiſtle to the *Corinthians* where, amongſt other things, wherein men were to exerciſe themſelues, he reckens vp corporall afflictions, namely faſting and watching, ſo that the whole man, muſt

Timoth

1. *Cor.* 9.

2. *Cor.* 4.

Pſal. 5.

Cor. 6.

vnder-goe the *Croſſe*, ſince Chriſt our lo
vpon it. Our ſoule muſt dye, by the cor
and memory of Chriſt crucified, anc
mortification of the ould man, as hat
ſaid: and the *body* alſo muſt dye, vpon
of corporall afflictions, that ſoe the wh
may be conforme to Chriſt our lord, a
paine, and miſery; ſince heereafter, h
conforme to him, as he is in glory.

I haue ſaid thus much, that you m
ſcantling, of thoſe forces, which God
uen you, and that ſoe you may impl
vpon doeing, and ſufferring, all you c
this, not onely conſidering that it m
dreſſed to ſome other good intention,
though it be for noe other reaſon, let it
to the end that you may be in conform
Chriſt our lord as he was afflicted; and
neceſſity, but for loue. And though
the haire cloath, nor hard bed, nor ſuc
as theſe, howſoeuer they be vſed for
of Chriſt our lord, ſhould ſaue vs, (
Crux Chriſti, eſt ſaluifica) yet at leaſt le
them in imitation of that extreme pou
ſharpe affliction which Chriſt our lo
red, in being crucified, which conſi
will not be lightly eſteemed by vs, if w
wholy voyd of the loue, we owe hi
enim magna eſt ſequi dominum. And thus
this matter.

There were two other points, of
thought to haue written, but there is

for them now. I will note them downe, leaſt I should forgett them: vpon condition that you write me word, what there is to be amended in this letter.

A Letter of the Authour to a Lord of great quality, who was ſicke, and very fearfull of death. He teaches him how he is to carry himſelf.

I Haue receiued your lord-ships letter, I haue read it, and I haue vnderſtood it; and I hope, our lord hath mercy for you in ſtore. For it is noe great wonder, that his greatnes should doe fauour to one who deſerues it not; ſince he hath done it ſoe often, to ſuch as haue deſerued the expreſſe contrary. I am not ſorry a whitt, that your lord-ship is affrayed of death; for although this feare be a thing paynefull, there is noe hurt for a man to apprehend it; and many times it is ſent by our lord; to the end, that, by the ſpurre of *feare*, we may bee vrged on to doe that, which wee will not doe, for the ſpurre of *loue*. And he as being a father of mercy, vſefull to guide thoſe affaires, in ſuch an admirable manner; as that, both *feare*, and *hope*, may helpe vs to ride that way, which it is neceſſary, for him to pre-

pare, and to make playne; and in fine thus ware, ſerues for many good purpoſes, and iris iuſtfull for none.

I deſire, that your lordshipp, would commaund that houſe to bee built, where your pages are to bee lodged. As alſo, that you would defrey the coſt of thoſe armes, and horſe, wherewith thoſe townes of yours are charged. I wish more ouer, that you would not cauſe any ſumptuous cloathes, or furniture, or ſuch like things to bee prouided now. Beſides if you remember any thing which you may haue wonne ill at play, which either is not reſtored, or els not loſt againe to the ſame partyes, I aduiſe you to make reſtitution thereof. And, forasmuch as the men, who are Lords of ſtates, as your Lordship is, are not able to reach to the knowledge of all the wrongs which may bee done to others by you, noe nor yet your ſeruants (through theire negligence) I could wish, you would commaund it to bee published, in all the Churches of your ſtate, that whoſoeuer had receiued any wrong by you, should declare the ſame, and that ſatisfaction should be giuen him. And you shall doe well, to appoint the Prior of Saint Dominique, and the Paſtor of your Church where you dwell, and ſome man learned in the lawes; who knowes the affaires of your ſtate, to heare, and ſee what were fitt to bee done. Some particular cauſes your Lordship shall doe well to heare your ſelf, (though it should be of ſome trouble to you) that ſo

they may not say elswhere, that this course puts you to more payne, then it doth. I desire by all meanes, that all this may bee done; for it seemes to mee to be a fitt remedy of all those wrongs, which may concerne your neighbours; & now, it is as easy to doe it well as it vill be hard, if it be adiorned, till after this life. Let it be noe impediment to this, that the world may chaunce not to like it; since he, whoe respects the pleasure of God, will easely despise, that of the world.

As for that person, with whome your lordship willed mee to speake, I haue not done it yet: for, I haue now kept my bed ten or twelue dayes together, But yesterday, I rose, and I will take great care to doe what you cõmaund very shortly: and you shall knowe what I finde.

Since you went from hence, our lord hath beene pleased to giue mee a much more particular care to recommend you into the hands of his mercy. I did not then, vnderstand the cause, it is like to be this that there is more neede thereof. Be it what it will, your lordship is to animate your self with new courage, to offer your self vp to the will of our lord: like one who performes seruice to his father who is some great man, whome hee loues much: your lordship was not borne for your self, but for God. For euen before you were borne, you were already purchased by *Iesus Christ*, who bought vs, with himself (a price of inestimable valewe) to *the end that wee, who liue*, might as S. *Paul* sayeth, *not liue to our-selues, but to him*. Who is hee, that

will pretend to remayne his owne, now th
ſees himſelf to haue beene bought, by Almi
God, and by the price of God himſelf?

There are men, who offer themſelues tc
loſſe of their liues in ſome warr for ſlight
ſes : and shall wee be ſoe deſtitute of cour
as not to giue our-ſelues to God? He gaue l
ſelf for vs, into the hands of thoſe baſe ex
tioners : and shall not wee aduenture to
our-ſelues into his? He did it, that he n
die : and wee are to doe it, that wee may li

I would not haue your lordſhipp to b
gardly herein, but make now this acce
There is a God; and for that miſery, whic
hath endured for mee; and for thoſe ſi
which he hath forgiuen mee, and for t
bleſſings which he hath vouchſafed me
owe my ſelf to him, three thouſand times
If hitherto I haue not giuen him, the entir
minion ouer my ſelf, I am ſorry for it. I
this inſtant I giue my ſelf free; and wit
any impediment, or obligation otherwiſe;
he may treate me wholy, according to his
and that mine, may ſubmitt it ſelf, to hi
well in the doeing of any thing which he
maundes, by his holy lawe: as in the ſuff
of any affliction, which he shall either c
nue, or add to mee. Where can I be kept
ter, then in the hands of God, into wh
putt my ſelf? ſince he ſuffers not his crea
to be loſt: and was content to looſe his life
I might be enabled to doe this. He woul

aske it of mee, if he did not like it: and he would not take pleaſure in itt, if he did not deſire it. For it is not a proceeding for God to vſe, to deſire vs to giue him that, which he hath noe mind to receiue, any more, then it is his cuſtome, to commaund that wee aske, and yet he forbeare to giue. And ſince he hath notified his deare will to vs, wherewith he deſires our good, and conſequently that wee may bee his: let vs not doubt to beleiue, but that he, (who is ſo carefull to demaund, and he who demaunds with the menace of hell, if it be not graunted, and with promiſe of the kingdome of heauen if it be) will not be ſlacke in receiuing that very thing, which he demaunds.

Let it not ſeeme to your Lordship, that the ſinnes of your former life, ought to diuert you, from this amorous embracement of Almighty God: ſince he ſtands crying out to a ſinner, with his armes all open, and ſince he doth ſo, before the ſinner calles on him. For thus he ſaith. *Fornicata es cum amatoribus multis, tamen reuertere ad me, & ego ſuſcipiam te. Thou haſt committed fornication with many louers: but yet returne to mee, and I will receiue thee.* Ierem 3.

The ſhepheard will not eaſily be weary in ſeeking his loſt sheepe, nor the falkoner in procuring to recouer his hauke; and when he findes her, he takes her: and returnes home, with much ioy.

I ſay this, becauſe by what I conceiue of

your lordship, you are endewed with a gr
measure *of the knowledge of your self, then*
knowledge of God: and therefore, that you w
more subiect to *feare*, then to *hope*, and *lo*
wish you not to retract the ill opinion you
of your selfe: confesse, and beleiue, that
haue cause: and doe not seeke to remoue
feare, with false hopes, and lyes: to dim
your miseryes, by that meanes. This w
not indeed proue any diminution, but an
tion of one mischeif, vpon the backe of ano
and the latter, would be worse then the for
and an impediment, in steed of a remedy:
God neuer graunts his pardon and mercy
to such a one, as vnderstands his owne mi

But beleiue, that as wee are more wic
then wee can arriue to knowe: soe is God
good, then wee can possibly imagine. An
kind of hart hath he, then wee conceiue,
especially in pardoning: which men kn
very ill how to doe, because they know
well how to loue. And from hence it gro
that they are not able to reach, to that h
of mercy, which God vouchsafes to sinners
as they know nothing by experience of th
selues, but anger, against such as offend
(and if they pardon, there yet remaynes a t
sand reliques of the disgust, and withall a
cooling of theyre loue) therfore doe they i
of God, as they would doe of themselues;
if they say with theyre mouths, that there i
ference betweene God and man, and that

forgiue as well as they can, yet theyr harts doe not beate to the ſame time. When your lordships ſonnes ſhall bee more growne, and ſhall haue giuen you ſome diſguſts; you will haue had ſome ſent, and taſte of this.

The father doth not vnloue the ſonne, although that ſonne make him angry; but he correctes him, and ſtill carries the hart of a father towards him. And ſoe is our lord wont to proceede; and whenſoeuer the ſinner hath a mind to returne to him, he refuſes not to receiue him into his paternall hart.

Yea and euen when he retournes not, he is deſiring that he would retourne: and all his ſinnes are not able to quench this deſire in him, fort his *loue* is that which ſtill exceeds.

Now wee gayne this loue, and this retreate, in to the hart of God, by him, who is the Mediatour betweene God, and men *Ieſus Chriſt* our lord. Who being the naturall ſonne, did gayne the adoption of ſonnes for vs: and that God ſhould haue the hart of a father towards vs, his ſonnes; whenſoeuer wee would diſpoſe our ſelues to enioy this benefitt, by meanes of *pennance*, and the *Sacraments*. This loue, is as the roote, from whence it proceedes, that Almighty God is content to expect vs, to call vs, to receiue vs, to pardon vs, and to ſaue vs. For if wee conſider well, the hart, and loue, wherewith this fauour is done vs; it will enamour vs, and oblige vs more to him, then the fauour it ſelf, which he affordes, what a thing is it, that

God doth ſoe much loue man, as through the much loue he beares him, and notwithſtanding the great offences which man committes againſt him, he yet doth not take this loue from him; nor doth it euer make him ſay, *I will loue ſuch a one noe more, though he come to mee agayne: I will not ſeeke him out, nor will I ſend to entreate him; that he may retourne to my houſe.* He ſaith noe ſuch thing as this. But that perſeuering loue, doth ſtill burne with a liuely flame; and this ſoe very clearely, that as theſe great waters of his torments, could not ſoe quench them, as to make him forbeare to dye for vs: ſoe neither can the much greater waters of our ſinnes, extinguish this enflamed charity of God towards vs. But it remaynes euer conquerour, both in his paynes, and in our offences: ſuffering there, and forgiuing heere. Hee who shall wonder at this, will haue reaſon. For it would be a wonderfull thing, if this kind of loue were shewed, euen from an inferiour, to a ſuperiour; or at the moſt, from but an equall, to an equall. Butt now, this loue from God to man, is more then wonderfull. And yet, on the other ſide, he who shall not beleiue it, in reſpect that it is ſo ſtraunge a thing, putts a great affront vpon Almighty God, ſince he beleiues it not, becauſe it is ſoe wonderfull a worke.

Whereas, on the other ſide it is as cleare way whereby to knowe the workes of God; if they be ſoe great, as to make ſuch wonder,

as know them. For if he be wonderfull, his workes are alſo to be ſoe. And if the reſte of his workes be wonderfull, theſe of his loue, are wonderfull in the higheſt degree: foraſmuch as they ſpring, out of his goodnes: in the manifeſtation whereof, he takes more delight, and glory, and vſes it more, then in the manifeſtation of the other attributes. As the Prophet Dauid ſaith, *Miſerationes eius ſuper omnia opera eius. His mercyes are ouer all his workes.* How ill therefore are they aduiſed., who refuſe to beleiue that which God doth, becauſe it is much; and who refuſe to expecte, and hope, becauſe that which he promiſes is much: comparing, and parallelling the great acts of God, by the ſoe short meaſure of theyre owne poore vnderſtanding. *Pſal.* 144.

The woeman of *Samaria*, cannot arriue to knowe, how Chriſt our *lord can come by any water*: and much leſſe, how he can beſtow any *ſuch water, as that whoſoeuer dranke thereof ſhould thirſt noe more.* But our lord ſaith, *that the woeman knowes not the guift of God*, nor who it is that aduiſes *her to faith*, and *penance*: and who is ready to infuſe the holy Ghoſt, into her hart. And ſoe, there are ſtill, men ſoe cowardly, and weake in faith, that they cannot beleiue any thing of God, but onely in conformity with theyre owne poorenes. Placeing theyre eyes vpon theyre little ſtrength, and theyre little deſert: and ſo like beaſts of earth they creepe vpon the earth, and riſe noe higher. *Iohn.* 4.

But he that lookes vpon God, who giues vs his ſonne, who is his loue, and who ſweetnes God to wards vs; and in whome he is ſoe highly content, and in whome his diuine eyes take delight, how can he doubt, of that hart, but that it will bee fauourable to vs, when wee call vpon it, with pennance; and pitifull in all thoſe neceſſities, which may occurre to vs. He therefore who knowes this, and deſires it as he ought, may well hope, that he ſhall haue it. And with hauing that, he hath all good; and will haue nothing to feare, as that ſlaue muſt doe who wantes loue.

Make therefore haſte, to loue this Lord, who loues you ſoe much; and hath conſerued you ſo well. And if euer you had a deſire to reforme your ſelf, and to follow our Lord yet cloſer, be ſure that you renew it, and encreaſe it now. For our Lord commaunded twice, that his people ſhould bee circumciſed. Once when he enioyned *Abraham*, to doe it; and the ſecond time, when he brought *Iosue into the land of promiſe*. The firſt, ſignifies the firſt coming of a man, from a worldly, and wicked life, to follow the way of the will of God, *which is the ſtreight way*; eſpecially in the eyes of the world. The ſecond is, when God will carry a ſoule to his kingdome, and then he commaunds it, to behould it ſelf with new feruour; and to amend it ſelf, and to cutt of all ſuperfluity; to the end, that, with purity, and ioy, it may expecte that crowne of a kingdome, which the goodnes of

Gen.17.
Iosue 5

God

prepared for his ſeruants. Your
muſt vſe to confeſſe and communi-
; for it is a thing, which giues moſt
nd comfort, to heare the ſentence of
ition, and to receiue our Lord *Ieſus*
o our boſomes. You muſt pray, and
iue almes, and doe whatſoeuer other
ke; our Lord ſhall inſpire you to.
ee knowe how the world goes with
your Lordship recouer your health,
yet remaine with hauing put our
in order; and with hauing gotten
gainſt feare. The *Holy Ghoſt*, that
iforter, which through *Ieſus Chriſt*
was giuen to ſuch as are well diſpo-
eiue it, dwell euer in your Lordſhip,
you how you may beſt pleaſe him,
you, by the right way. Amen.

A Letter of the Authour to a lady who was ſi
comforts her in her afflictions, and anim
her to beare them for the loue of Chriſt
our lord, who was ſoe afflicted for her.

MAdam I haue vnderſtood, that y
ſick, and I am not ſory for it. For if i
to you through any exceſſe of pennance, t
niſtiment is well employed, and if you b
vpon noe other reaſon but onely becau
lord ſendes it to you, let vs bid it welcome in
houre, as being a part of his *Croſſe*. And t
in ſome reſpect, your paine puttes me to
as our lord knowes, yet on the other ſide
glad of it, becauſe I cleary diſcerne the
which will be made vpon this occaſion, b
whome I ſoe much deſire to ſee improued.
are not comforts which I wish to my chi
but they are corrections; the time of co
comes afterward. For the preſent, take no
eyes from of the *Croſſe*, nor your heart fro
who placed you on it. Giue not ouer till yc
de that ſufferance is of a ſweet taſte, for
the true touch of loue. Take noe comp
vpon your ſelfe, for there are both in h
and earth, who haue compaſſi[illegible] on you,

hearts, and that which is laid on you
well considered of before; and it pas-
gh the handes of one, who loues you
: perfect loue.
ɔt your faith grow weake in these ne-
and dangers, nor your loue by the
these afflictiõs: when the fire is great,
: doth not onely not quench it, but
. And soe when a soule loues God
, any little blast of aire puts it out, as
loe a candle. But true loue growes vp
n, for it applies more strength where-
ndure, the more weight, it sees co-
ardes it. And because that loue is of
:onquers affliction: and noe water
e to quench that fire, which comes
ɔm heauen.
ɔrd called you, that you might loue
this loue is noe such thing as must
:eason to regale your selfe. But you
ɔrre your selfe for the loue of Christ
and denye your selfe, to confesse him:
uell to your selfe, that you may be
l acceptable to his diuine Maiesty. If
nd desire to enioy your selfe, you
ue to loose your selfe. If you desire
:ace of God, you must passe towardes
igh the pikes. If you care to lodge
ır hart, cast your selfe away, with
creatures vpon him. Our lord will
ll alone, and all afflicted, not for any
ɔeares you, but because since his owne

naturall ſonne, was ſoe afflicted, he lil
to ſee his adopted ſonnes apparrelled w
other liuery then that. There is noth
beautifull in his ſight, as to ſee the imag
onely begotten ſonne in vs. And as ther
thing, vpon which a ſoule can ſoe gladly
as vpon our lord *Ieſus* being tormented f
of vs vpon the *Croſſe*, and the more afflict
deformed we ſee him there, the more be
he ſeemes to vs, ſoe the more wee ſuffer fo
the more beautifull wee shall ſeeme to hi

Nor is it much, that a ſoule which de
ſeeme handſome in the ſight of God,
adorne it ſelfe with ſuch curious cleanſin
ters, as may enamour his diuine Maieſty
ſeeing her, ſince the women of the wo
many thinges which put them to no ſinal
ble, and charge, ſoe that they may cont
ſonnes of men. Madam we muſt caſt our
nes, before we shall be pleaſing to Alm
God. Gould is purified by fire, and the ter
all part being conſumed, it comes reſple
from the Crucible.

Let vs be ashamed of being ſoe weak
buſines which is ſoe great, as to import th
ſing of Almighty God: and if we vnde
this poynt well indeed, we should get
euen to shed our blood for him, that ſ
might appeare fairer in his ſight. As a ce
holy Eremite, conſidering this very thing
ſeeing a woman of the world goe ſoe ga
and ſoe well adorned, he began to weep

, Pardon me, O lord, pardon me I beſeech
e: for the curious dreſſing, which this wo-
n, beſtowes vpon her ſelfe in this one day,
leaſe the eyes of the world, ouerſtrips all the
ies which I haue taken many yeares for the
aſing of thine.
So that, my good lady, this entrepriſe of
e is noe matter of wordes, but of ſorrow, of
er torments, of the dishonour of the world,
eing abandoned by the creatures thereof, &
ietimes euen of the ſeeming abſence from
protection of the Creatour. And notwith-
ding all this a man muſt cary a good coun-
ance, and not be ſubiect to complaintes, or
ction of heart: but he muſt reſemble that
rtyr, whoſe bowels they drew out of his bo-
and whoſe flesh they tore from his bones,
h iron combes: and yet there ſounded noe
rd out of his mouth but the name of *Ieſus*,
was there any thing in his hart, but *Bleſſed*
od, togeather with a purpoſe to endure yet
re, if God ſhould diſpoſe himſelfe to ſend it.
To ſuffer for Chriſt our lord, is great glory,
l God impartes not that, but to ſuch a one,
vhome he loues much. A great mercy it is to
e a guilty perſon fillips, and to releaſe thoſe
urges, which were his dew, and if that
erein we ſtand obliged to the iuſtice of God,
y be ſatisfied by what we can ſuffer heere; in
name of God let vs fall to worke, and let vs
whatſoeuer his diuine Maieſty will impoſe,
that being gone from hence, we may in-

ſtantly by behold the face of God. Let vs labour in this banishment of ours; for inſtantly vpon the end thereof, we ſhall be landed in our owne country. S. *Auguſtine* ſaith *that he wrongs a Martyr who prayes for him when he is dead*: for Martyrdome makes a ſoule fly ſtreyght vp to heauen. Let vs therefore labour to be Martyrs by our patience in affliction, for though our perſecution be not ſoe greiuous as theirs was for the time, yet it laſtes longer. And we ſhould indeed deſire, that this life might not be too recreatiue, but a meere Martyrdome. For ſuch was the life of our Lord, and ſuch doth hee deſire that ours ſhould be.

There haue beene many martyrs for the faith of Chriſt our Lord, but in fine many are gone to heauen, who were not ſoe. But we all muſt be the Martyrs of loue, if we meane to goe thither. This loue muſt torment vs, and put vs to paine, both becauſe our ſelues offend God, as alſo becauſe others doe it. This loue muſt depriue vs of the comforts of this life, and muſt load our ſhoulders with a *Croſſe*. This loue muſt make vs firſt imbrace affliction, and then paſſe ouer it, in the flame which was kindled by our loue of God. This makes vs endure dishonours without feeling them as wine doth a drunkard. This loue is in this, like all other loue, that whoſoeuer poſſeſſes it ſeekes not himſelf but his beloued, who in our caſe, is God alone and

is holy will. But this loue which now is ſoe ruell, how full of compaſſion will it be after-vardes, to him who hath bowed downe the ead to receiue. Martyrdome at the hand hereof?

A man cannot eaſily feele the force of oue, wherewith it torments heere, nor that vherewith it comforts afterwarde. Let vs be-ciue it, ſince God hath ſaid, it; and let vs valke on in the faith, which we haue in his vords; for we haue yet a long way to make. Chooſe which you had rather haue, eyther ong afflictions, or els very great ones, for oe man can ſcape ſuffering much, eyther in ne faſhion or another. Be not ſorry for this, or if God giue you much affliction, it is be-auſe your many ſinnes deſerue it; and ſoe ou are to make your payment heere, and beſeech our Lord that you may doe ſoe. or if I ſhould dye, before you want to urgatory, perhaps you might want a eind whoe would carry ſoe much com-aſſion to your ſoule as my ſelf; and would ke ſoe much care to free it, and if you e firſt, I ſhall haue paine enough, in thin-ing of you.

Excuſe mee, for it is not fitt, that ther you or I, ſhould haue an eye to our vne eaſe; but that although wee ſhould iow, that after this life wee muſt ſuffer ine, yet heere we muſt alſo take courage ſuffer afflictions for loue, & loue is content

with nothing, but loue. Chriſt our lord ſuffered for our loue. Chriſt our lord carried the *Croſſe*, and lett vs help him to cary it on. Chriſt our lord is dishonoured, and I renounce honour. Chriſt our lord ſuffered torments, and therefore they shall be welcome to me. He was ſubiect to many neceſſityes, and I ſubmitte my ſelfe to the ſame. For me he made himſelfe a ſtranger, and I deſire not to be the owner of any ſingle thing, wherein my heart may reſt. He dyed for me, and lett my life be a continuall death, for the loue of him. *Let me liue yet now not me, but let Chriſt our lord liue in me*, and that Chriſt, who was crucified, exhauſted, abandoned by all the world, and receiued alone by Almighty God.

Gal. 2.

This Chriſt I loue; vpon the Croſſe will I ſeeke him, and from thence haue I noe deſire to finde him. Let him diſpoſe of me, how he will; for my part I will ſuffer affliction for him. Let him chooſe whether he will giue me any reward or noe; for the very ſuffering it ſelfe, is an abundant reward. And if he would graunt me a great ſuite, I would deſire noe other, then to haue afflictions: for thereby I may know that I loue him, and that he alſoe loues me, ſince he layes me vpon the *Croſſe*, where himſelfe lay. For though I haue noe ayme at mine owne profitt, yet I know full well that if I continue vpon the *Croſſe*, he will cary me to his Crowne. To him be glory, through the eternity of all eternityes. Amen.

A Letter of the Authour, to one, who formerly had beene a diſciple of his, and then being of the Society of Ieſus, *was growen to be, at the poynt of death. He congratulates his departure hence, and his goeing to enioy the fruites of his labour in his* Order; *and he giues him great hope, of the eternall kingdome, by meanes of the bloud of Chriſt our Lord.*

THE grace of the holy Ghoſt, be euer with you. Though heere they ſay that you are vpon the point of paſſing into the *land, of the liuing*, ſoe as a man may thinke, that whileſt I am writing this, you may already be enioying, the deare imbracements of our allſweete Ieſus; yet I thought it not amiſſe, to venture this letter towards you; congratulating with you, your promotion to that *Prebēd*, in the *Church* of the celeſtiall *Ieruſalem*; where, without all ceaſing, God is praiſed, and ſeene, *face to face*. Goe in a good houre, moſt deare father, goe I ſay, in a good houre, both to ſee all *Good*, and to poſſeſſe it, for all eternity. Goe in a good houre, to the boſome of the celeſtiall father, where he entertaines thoſe lambes of his, with glory; which heere he fed with his grace, and corrected with his diſcipline.

Now my good Father, ſhall you ſee the fauour, which God did you, in calling you to

Gen. 24. ſay to you, *you are our brother, and wee deſire that you may encreaſe to thouſands of thouſands, and that your ſeede may poſſeſſe the gates of your enemyes.*

I doe not pretend to tell you, how you muſt prepare your ſelf, for this Feaſt, for there you haue them, who can doe it, and who will helpe you to paſſe on, out of the hands of men, into the hands of God. And let our lord who came into the world for you, and who aſcended vp Pſ. 22. to the *Croſſe* for you, be he who ſuccours you in ſuch ſorte, that *though you walke in the middeſt of the ſhadow, of death, you may yet feare noe ill.* See you call vpon him, for though you ſhould bee *in the whales belly*, yet he harkenes to his ſeruants, euen when they are there. Call vpon Ionae 3. his *Bleſſed Mother*, who is alſo ours. Call vpon the Saints, who are our Fathers, and our brethren; for with ſuch helpes as thoſe, you cannot feare to looſe the celeſtiall kingdome.

And if our lord, will haue you paſſe through *Purgatory*, let his name be bleſſed ſtill; for ſoe that you may haue hope to ſee him, you ſhall gladly endure any thing, which may be impoſed. I beſeech Chriſt our Lord who dyed for you, to accompany you at your death, and receiue you into his owne armes, when you departe out of this life. Say you to him, as hee Luc. 23. ſayd to his Father, *In manus tuas Pater, commendo ſpiritum meum.* And I confide in his mercy, that you ſhall be receiued by him, as a ſonne; and treated as the heire of God, and coheyre with Chriſt our Lord.

Letter of the Authour to a Religious Woman, who was neere her death. He encourages her, and shewes how she is to carry her self, at that time.

Euout ſeruant of Chriſt our Lord; you ſent mee word, that you were in the laſt s of your life; and that this, was the time, ein you deſired mee to remember you. Soe . And though the newes you giue mee, is pleaſing to fleſh and bloud; yet when I e vpon you, with chriſtian eyes, it is to ate my ſoule. And ſoe is it alſo to recreate s, as our Lord ſaith in the *Ghoſpell*; *when things beginne to shew themſelues, looke about and lift vp your heades, for your redemption is at hand.* For though Chriſt haue freed you is goodnes, & the merit of his bloud, from *ll ſinnes*; yet ſtill you are in daunger of nitting euen then, and you actually com- *venial ſinnes*; and you are ſtill in the capti- of your body, which is ſoe ſubiect to miſe- s that it makes, euen a S. Paul and others, are like him, *ſigh and groane* and ſay, as ſelf relates it, *that they liued in expectation of edemption of their body.* Luc. 21. Rom. 8

But there, you ſhall neither ſinne mortally, nor venially. For by meanes of the *bloud* of that *lambe*, which was ſhed for vs, hell, where they euer ſinne, ſhall haue nothing to doe with you, but onely *Purgatory*, where though they *ſuffer*, yet they *ſinne* not. And from thence, you ſhall goe forth to ſee your *Spouſe*, to enioy that bliſſe, which he wonne for you, with the nailes in his hands, and with his feete faſtened to the *Croſſe*. And foraſmuch as, it is a ſtranger thing, to ſee God nailed vpon a *Croſſe*, then to ſee you placed in *heauen*; I confide in his goodnes, that, ſince he had mercy enough, to make him doe the *more*; he will not want it for that which is the *leſſe*.

Thither will he carry you, thither, I ſay, will he carry you, to remaine with himſelf. For the *eſpouſalls*, which heere were celebrated betweene you, when you ſolēnely made *Profeſsion*, that you would liue and dye in the ſtate of *Religion*, was one day to be concluded, by that being, together both of him the *ſpouſe*, and of her, his fellow *ſpouſe* in heauen. There ſhall you ſee your ſelf, in ſoe great liberty, and aboundance, that you will eſteeme your incloſure, & afflictions, heere, for well employed. And there will they giue you, a body, which though in ſubſtance it ſhall be the very ſame, which heere you haue; yet ſhall it be very different, in health, and life, and other things. And you will incomparably more reioyce in it there, then you haue ſuffered in it, heere. All entire, all entire, in bodye, and ſoule, are yow to bee bleſſed

there; and ſoe beautified, as is fitt for the honour of him, who tooke you for his *ſpouſe Ieſus Chriſt* the lord, both of this, & the other world. Be not therefore diſmayed, when you are to dye, by thinking of what your owne ſinnes deſerue. Chriſt our lord, can doe all things, and he loues you, & will not forſake you. And ſince he hath preſerued you, in this time of your nauigation, amongſt all the tempeſts of this life; be ſure, that he will not ſuffer you to periſh, now that you are goeing to diſinbarke.

Putt your ſelf wholly into his hād, offering your ſelf entirely, to him, both in life, & death, and to whatſoeuer he will. And beg pardon of him, by his bloud, for all that, wherein you haue offended him: and being confeſſed, & communicated, caſt your ſelf headlong at his feete, and deſire of him, one drop of his bloud, whereby you may be waſhed, and haue great confidence, that you ſhall bee ſoe.

Be as reſerued, to yourſelfe, & as free from all conuerſation, as the ſtate of your ſickneſſe will permit. For our Lord, before he was to dy, left his diſciples, that he might pray in ſolitude; to his father, giuing vs ſo to vnderſtād, that in this traunce, we muſt reſemble him. And let your diſcourſe be with Chriſt our lord, & with his *Bl. Mother*. And to the end that your infirmity diuert you not, from them; it will be well, that you behould an image of the *Crucifix*; & of his *Mother* ſtāding by him. Giue thākes to our lord, with your whole hart, for the fauour he hath

done you, whether they be generall, or particular; and caſt your ſelf into the wounds of Chriſt oul Lord, which is that *Sanctuary*, out of which, his *Iuſtice*, muſt not drawe ſuch malefactours, as are repentant. And repoſe you there, and conceiue ſtrong hope, that by meanes of his bloud, and death, you ſhall goe, and enioy, that life in heauen, which neuer is to haue an end. Our Lord IESVS be euer with you. Amen.

A Letter of the Authour to a woeman, who did greatly feele the abſence and diſfauour of our Lord. He animates her to confide in our Lord: and he aſſigned diuerſe cauſes, why God afflicts his ſeruants; and of the fruit, which his Diuine Maieſty reapes from thence.

DOe not conceiue that to be anger in our Lord, which indeede proceedes from true loue. For as he, who beares ill will to another, doth flatter ſometimes, and fawne vpon him; ſo true loue ſometimes corrects and chides. And the holy ſcripture ſaith, *That the woundes, which are giuen by him, who lones, are better, then the falſe kiſſes of him, who hates.* And therefore we doe him an extreame wrong, who reproues or puniſhes vs out of the bowells of his loue, if we thinke or ſay, that he perſecutes vs, as if he

loues

s not. Doe not forgett, that the Media-
:tweene God the Father and vs, is *Ieſus*
ur lord, by whome we are beloued, and
ith ſo ſtrong a bond of loue, that no-
s able to vndoe it, if man himſelf do not
e knott, by the guilt of mortall ſinne.
ıe you ſo ſoone forgotten, that the bloud
: *Chriſt* cryes out in the demaunde of mer-
vs? and that his crye is ſo lowde, as that
nes the crye of our ſinnes, ſo that it can-
heard? Doe you not know, that if our
ıould ſtill remayne aliue, notwithſtan-
at *Chriſt Ieſus* dyed to defeate them, his
ıould be of litle worth, ſince it could
ırke that effect? Let no man ſett a light
ɔon that, which was ſo highly valued by
ıty God, that he holdes it for a ſufficient,
ıperaboundant diſcharge, forasmuch as
nes his parte therein, of all the ſinnes of
ole worlde, and of a thouſand worldes,
: were ſo manie.
:y, who are loſt, are not loſt for want of
nt, but for want of ſeruing themſelues
f, by meanes of Faith and Pennance, and
:raments of the holie Church. Settle once
ıth in your hart, and doe it ſoundly, that
our lord tooke the buſineſſe of our re-
on to his owne charge as verily, as if it
ene his owne; and he calles our ſinnes,
the mouth of Dauid, ſaying: *Longè a ſa-* Pſ. 21
s, *verba delictorum eorum*; And he de-
ed *pardon* for them, though himſelfe

committed none; and he desired with a r
profound internall loue, that his seruants m
be beloued, as if he had desired it for him:
Iohn. and as he desired it, he obtayned it. For, ac
17. ding to the ordinance of God, he and we a
much one thing, that either he and we mu
beloued, or he and we must be abhorred.
since he neither is; nor can euer be abhor
neither can we also be so, if we be incorp
ted into him, by Faith and Loue. Bu inde
because he is beloued, we are also beloued,
that iustly: because he weighes more, tow
the making of vs to be beloued, then we
to make him be abhorred. And the Fathe
ues his Sonne, more, then he abhorres sucl
ners, as are conuerted to him. And as one,
was much beloued by his Father, he said te
to this effect: Either loue them, or loue no
for I offer myself in pardon of their sinnes, t
ende, that they may be incorporated into m
The greater loue ouercame the lesser hate, i
are beloued, pardoned, and iustified: & we
great hope not to be forsaken there, wher
re is so strong a knott of loue.

If through our weakenesse we be aff
with excessiue feares, (as now you are, co
uing that God hath forgotten you) our lorc
prouided you a comfort, saying thus by the
Isai. 49. phet: *Shall the mother perhaps be able to for*
take pittie vpon the childe of her wombe? well,
doe, yet will not I forgett thee; for I carri
written in my hands. O writing, which

whoſe perme be hard nayles, whoſe
the bloud it ſelf of him, who writes,
paper is his owne very flesh: and his
ith thus: *I haue loued thee with an eternall* 'ere. 31.
d therefore I haue drawen thee towards me
'cie.
a writing therefore as this, muſt not be
:emed, eſpecially when one findes in
that his ſoule is drawen by the ſweete-
good purpoſes, which are ſignes of that
loue, wherewith our Lord hath choſen
ed him. Be not therefore ſcandalized,
:ed for any of theſe things, which happen
ſince they all are diſpenſed by thoſe very
which were nayled to the Croſſe for you,
ıony of the loue hee bare you. And if you
› vnderſtand, what you gett heereby, in
tion of God who ſendes them, you muſt
hat they are tryalls, whereby you may be
:d: that afterward (as one, who hath bee-
full in the conflict) you may be crowned
ād of our lord, with a Crowne of Iuſtice.
d to the ende, you may not thinke,
: particulars, which you endure, are
›f reprobation: and that they are ſent
Lord to none but wicked men, heare
auid ſaith in his owne perſon, and of
thers, who walked in the way of God:
n the exceſſe of my ſoule, that I am caſt 'Pſal.
e the countenance of thine eyes. And 30.
this diſmay of hart, and the diſa-
which wee finde in the middeſt

thereof, be a thing, which doth much af
and that the ſoule can take no ayme of h
ſtandes in the ſight of God, nor how it
ſtande, nor what ende that Croſſe shall
yet neuertheleſſe there are few things i
world, which are ſo forcible to purge ſi
or which teach a man ſoe manie truth
doth this darke obſcuritie, and inward
ction, which makes the ſoule ſweate dr
of bloud.

Our lord ſendes this to his ſeruants,
they may not departe this life, without fe
what croſſes and tribulations are. And
fore he wounds them in the ſpiritt, wh
they liue: For, if he should but wound th
temporall things, to which they are dead,
would haue no ſence at all thereof. You
therefore be ſure to giue a good accompt o
dangerous paſſage, wherein God hath
pleaſed to beſtow you: and you muſt ado
iudgements. And being comforted tht
confidence in his goodneſſe, bowe down
head of yours, without anie more ſifting
the matter, and open the mouth of you
to ſwallow downe this pill of darkeneſſe
deſolation, and disfauour of God, throu
obedience, which you owe to the ſame
And knowe for certaine, that vnleſſe you
a minde to breake your word, and vnſay
ſelf in this tryall, which God ſendes to
you muſt reſolue to make yourſelf ſtron
Ioſue 1. the Angell did Ioſue: and you, muſt

lying euerie day, as S. Paul did. 1. Cor. 15.

You muſt be baked in the fire of tribulation, that ſo you may grow hard, like anie bricke: and fitt to reſiſt the raynes, and windes of temptation, and troubles, and that you be not ſoft, like the dawbing of a wall, which is inſtantly diſſolued by water, and no way fitt for a ſtrong building. For the people, who are to be placed in that houſe of heauen, muſt be beaten, and hammerd here on earth by the knockes of manie tribulations and temptations, as it is written: *Our lord tryed them, and found them worthie of himself.* Learne you therefore to ſuſtaine your ſelf with ſtrong foode; and ſtriue to conuerte theſe ſtones of tribulation into bread, if you deſire to haue the teſtimonie of being the childe of God. And if he giue you an appetite to eate the white, and new bread of conſolation, remitt it back againe to the will of our lord: and be content with being ſure, that you ſhall haue ſo much of that in the next world, as that the ſweetneſſe thereof, will farre and farre exceede the recompence, which might be due for anie bitterneſſe ſuſtayned in this. And in ſteede of thoſe hard ones, which here they gaue you to be gnawed vpon, by your ſoule: you ſhall there be emloyed in feeding vpon that moſt ſauorie bread of life, which is God himſelf: and thereof there will neuer be an ende. And therefore hope of this, and comfort your ſelf with this: for the buſineſſe, whereof wee are now in queſtion, is not fitt for them, who are either of Sap. 3.

a delicate life, or a weake faith.

You will ſee yourſelf many times in ſuch a kinde of ſtate by theſe afflictions, as that if you conſider them with the ſenſe of flesh and bloud, you will thinke them to be the very markes of hell, and euen a beginning thereof; but yet you muſt ſuffer it with patience, though it be without comfort, yea and though you do not ſo much as feele your owne confidence; that ſo you may knowe, what it is, to ſuffer in good earneſt. For as long as a man's confidence is very ſtrong, there is nothing, which can afflicte him very much, but when God hides his face, and ſhewes the ſoule no fauour, but disfauour; and when it is perſecuted by enemies, and yet feeles not the helpe of her good friend, then indeede is it pure ſuffering, and hath a taſte euen of the very torments of hell. You will not then diſcerne any hope, which you may haue to eſcape, but you muſt content yourſelf with this, that you deſpaire not; and let that diſcomfort be accepted by you, in penance for your ſinnes, wherein once you tooke delight; and let it at length ſerue to make you clearely ſee, how litle that is, which you are able to doe of yourſelf. It is but reaſon, that he, who ſinnes by louing and liking himſelf, ſhould pay for it, by being inwardly and profoundly disguſted with himſelf; and that he, who had confidence in himſelf, may ſee, to his coſt, that he is good for nothing.

Through this fire muſt you paſſe, if you

deſire to enioy the reſt of heauen. In this warre muſt you ouercome, if you will deſerue the Crowne of that kingdome. Conſider, how the holy Scripture ſaith: *Bleſſed is the man, who ſuffers temptation, for when he ſhall haue beene tryed, he is to receiue the Crowne of life, which God promiſed to them, who loue him.* If the Crowne contente you, let not the tryall diſpleaſe you; and there can be no triall without temptation; and no temptation of troubles can be coming towards you, which paſſes not from the hand of God, who is your father; and who meaſures out ſo much thereof, as may be fitt, and neither to fall ſhort in reſpect of your profitt, nor to ouerflowe in reſpect of your weakeneſſe. *Iacob* 1.

Feare not to drinke with patience, of that, which God dranke with loue. And God himſelfe ſaith to vs; *My ſonne, doe not caſt thyſelf into anguish, when thou art corrected by Almightie God. For hee corrects him, whome he loues, as the father doth the ſonne, in whome hee delights.* And elſewhere he ſaith: *Doe not deſpiſe thyſelfe in thy weakeneſſe, but pray to God, and hee will cure thee.* And now, ſince we are commaunded, on the parte of God, that whatſoeuer happen, we muſt not be diſmayed, let vs make our recourſe to him, vpon the confidence, which we haue in his word; and let vs beg his fauour; which hee cannot fayle to afforde. *Prou.* 3. *Heb.* 12. *Eccl.* 38

O ſiſter, and if we could but ſee, how deare and precious we are in the eyes of God! Oh that we could but ſee, how deepely he holdes vs lodged in his hart, and how neare we are to him, when we may perhaps conceiue our ſelues to be caſt furtheſt of! Bleſſed be our lord *Ieſus Chriſt*, for hee it is, whome with a full mouth we proclaime to be our hope. Nothing can ſo fright me, as hee can ſecure me. Let me be changed from deuout to ſlacke, and tepide: from goeing towards the comforts of heauen, to goe towards the darkeneſſe of the blacke pitt of hell. Let mee be enuironed by my ſinnes, which are paſt, and by feares, which may bee to come: let the deuills accuſe me, and lay ſnares for me: let men perſecute and fright me, let them threaten me with hell and, lay ten thouſand dangers before me, and yet after all this, by ſighing, and ſobbing for my ſinnes, and by caſting mine eyes vp to Chriſt our lord, deſiring helpe at his hands, (that lord, who is ſo meeke, ſo benigne, ſo full of mercie, and that moſt firme and faithfull louer of mine, euen to death) and I cannot be perſwaded, to diſconfide; eſpecially when I conſider, that I was valued at ſo high a rate, that God himſelf was giuen for me.

O Chriſt, thou hauen of ſecuritie for all them, who being bruſed and battered by the tempeſtuous waues of their owne harts, and flye to thee for ſuccour! O thou fountai-

ne of liuing waters, to thoſe ſtags, who are emboſſed, and pincht by thoſe ſpirituall dogs, which are the deuills, and their owne ſinnes. Thou art that profound internall reſt, the hope, which neuer fayled, the protection of orphans, and the defence of widowes. Thou art that firme houſe of ſtone, which giueſt receipt to thoſe porcupines, which are ſo full of roughneſſe, and ſharpeneſſe, through their ſinnes, if with groanes, and deſire of pardon, they fly towards thee. Thou defendeſt vs from the wrath of God, to which we are ſubiect. And although ſometimes thou commaundeſt thy Diſciples to enter into the ſea without thee, that ſo they may be weaned by litle and litle frō thy ſweete conuerſatiō; & though, when thou art abſent, ſuch tempeſts of the ſea may riſe, as to putt the ſoule into hazard of being loſt, yet ſtill thou forgetteſt them not. Thou biddeſt them departe from thee, and yet euen very then, thou goeſt to pray for them. They thinke, thou haſt layed them aſide, and that thou ſleepeſt; and then art thou vpon thy knees for them. And when three partes of the night were already paſt, and when it ſeemed to thy infinite wiſedome, that then thou hadſt kept them long enough in paine, through thy abſence, and that then they had continued in that tempeſt long enough, thou deſcendedſt from the mountaines; and as the true Lord of thoſe vnconſtant waues, thou walkedſt vpon them, (for all is firme vnder thy feete) and thou

Pſal. 103.

Mani. 6.

dreweſt neare thy ſeruants, when they thought thee fartheſt of from them; and thou vtteredſt theſe words of confidence to them: *It is I; be not afrayed.*

Matth. 14.

O Chriſt our lord, thou diligent and carefull paſtour of thy ſheepe, and how much is that ſoule in errour, who will not confide in thee, and through thee, from the moſt profound internall parte of the hart; if withall he can be content to amende his life, and to ſerue thee? O that thou wouldſt but let men know, how much reaſon, they haue, who come to giue themſelues to thy ſeruice, not to be diſmayed, vnder the conduct of ſuch a Captaine; and that there is noe accident, which ought to putt anie ſeruant of thine, into ſo great affliction and feare, as the newes of what thou art ought to giue them comfort. If thou, O lord, wert well knowne, there is no ſoule, which would not loue thee and confide in thee, vnleſſe it were ſtrangely wicked.

For this it is, that thou ſayſt: *It is I, therefore doe not feare.* I am he, who kill, and giue life: I caſt men downe, as low as hell, and I draw them back againe; that is, I afflict a man till he thinkes, he dyes and then againe I refreſh, I recreate, and I giue him life. I caſt men into certaine diſcomforts, which ſeeme hell to them: but when they are there, I forgett them not, but I fetch them from thence, and they are but therefore mortified, that they may be quickened. I ſende them not thither, ſo

remayne there, but that their entry into that ſhadow of hell, may be a meanes to make them eſcape the ſubſtance of that true hell after death, and that they may fly vp to heauen. I am he, who can deliuer you from all affliction, for I am of infinite power. And I am he, who will deliuer you, for I am of infinite goodneſſe; and I am he, who know how to do it, for I am of infinite wiſedome. I am your Aduocate for I embraced your cauſe as mine owne. I am your ſurety, for I haue made myſelf ſubiect to all your debts. I am your Lord, who haue purchaſed you with mine owne bloud; and with no meaning to forgett you, but to doe you honour, if you will ſerue me, becauſe you were bought at ſo high a price. I am he, who haue ſo profoundly loued you, that for the loue of you, I haue beene contented to be transformed into you, and to become paſſible and mortall, I, who in mine owne nature, was very farre from being ſubiect to ſuch miſerie. I am he, who deliuered myſelf ouer to innumerable torments of bodie, and farre greater torments of minde, that you might take hart to endure ſome for loue of me, and to confide, that you ſhall in fine, be freed from them, ſince I am he, who vndertake it. I am your Father, as I am God, and your elder-brother, as I am man. I am your Chriſt, & your redemption, and what feare can you then haue of your debts, if by penance,

and Confeſſion, you demaunde a generall releaſe of them? I am your reconciliation, and of whoſe wrath can you then be afraide? I am that true-loues-knott of friendſhipp, and how then can you thinke, that you are fallen out with God? I am your defender: and what oppoſites can you apprehende? I am your freind, and how then doe you feare, that you can want anie thing, which I haue, vnleſſe you will needes departe from me?

My bodie, and my bloud is yours: and why then doe you feare hunger? nay, my verie hart is yours, and why then doe you feare to be forgotten? yea and my diuinitie is yours, and what doubt can you then haue of miſerie? For accceſſories vnto that Principall, my Angells are yours to defende you. My Saints are yours, to pray for you. My *bleſſed mother* is yours, to be the carefull and indulgent mother of you all. The earth is yours, that you may ſerue me vpon it. The heauen is yours, for you shall enioy it, and me in it. The deuills, and hell is alſo yours, for you shall treade it and them vnder foote, like ſlaues, who are chayned vp in that priſon. This life is yours, becauſe with it you gett another, which shall neuer ende. Your honeſt entertainements and delights are yours. For you direct them to my glorie. Your paynes are yours, for you endure them for my loue, and for your owne true good. Your temptations are yours, becauſe they are occaſion of your meritt, and of an euerlaſting Crowne in hea-

uen. Your death is yours, becauſe it is to be the immediate ſteppe to your eternall life.

And all theſe things you poſſeſſe in me; and by my meanes; For neither did I gaine them for myſelf alone, neither will I enioy them alone; for when I putt myſelf into your companie by taking your flesh vpon me, I did it, to make you partakers of all the meritt, which I should acquire by my labours, my faſting, eating, ſweating, weeping, and by the enduring of all my torments and death, if the fault be not your owne.

Now, you cannot account yourſelf poore, who poſſeſſe ſo great riches, if you doe not wittingly throw them away, by your wicked life. Be not diſmayed; for I will not forſake you. It is true, that you are no better, then ſome thinne glaſſes; but I will holde you faſt in my hand. Your weakeneſſe ſetts of, my ſtrength the more. From your ſinnes and miſeries, I draw the manifeſtation of my goodneſſe, and mercie. There is nothing, which shall be able to hurt you, if you will loue me, and confide in me. Thinke not of me according to your owne opinion, and the iudgments, which are made by flesh and bloud; but thinke of me by a ſtrong faith with loue; nor by the apparance of exteriour ſignes, but by that hart of mine, which was opened for you vpon the Croſſe, that you might diſmiſſe all doubt, whether you are beloued by me or no, foraſmuch as concernes my parte; ſince you ſee ſuch workes of loue

Iohn. 18.

without, and a hart, which was ſo wounded by that launce within; and yet more wounded by my loue.

How ſhall I denye myſelf to them, who ſeeke me, to do me honour, ſince I went out to that way, where thoſe others ſought me to offende me. I offered myſelf to ropes and chaines, which afflicted me; and ſhall I refuſe myſelf to the hart and armes of Chriſtians, where I deſire to repoſe? I yeilded myſelf to thoſe ſcourges, and to that hard pillar; and ſhall I denye myſelf to that ſoule, which will be ſubiect to me? I turned not away my face from him, who ſtrooke me; and ſhall I turne it away from him, who will holde himſelf happy, that he may beholde and adore me. What litle confidence is this, that ſeing me to be voluntarily torne in pieces by the hād of dogs, for the loue of my children, yet thoſe children ſhould be doubtfull, whether I loue them, or no, though they be confeſſed to loue me?

Matt. 9. *Matt. 11.*

Conſider, o yee ſonnes of men, and tell me, whome I euer deſpiſed, if he deſired to be well with me? whome haue I abandoned, if he called on me? from whome haue I fled, if he ſought me? I conuerſed, and I fedde with ſinners: yea I called, and I iuſtified them, who were forlorne, and euen fowle in ſinne. Nay, I am importunate to winne their harts, who loue me not. I make myſelf a beggar to all the world, and what cauſe is there then to ſuſpect me of forgetfullneſſe towards my children,

when there is ſo great diligence vſed both, to loue me, and to make expreſſion of that loue? And though I may cõceale it ſometimes, yet do I not leaue to loue; but euen for the very loue, I beare to my creatures, I couer it; for whome nothing is ſo good, as not to know any thing, which concernes themſelues, but to remitt themſelues wholy to me. In that ignorance, doth their knowledge conſiſt; in that ſuſpence, their ſtrength, and in that ſubiection, their dominion. And it ought to ſuffiſe a ſoule, that it lyes in no other hands but mine, which are alſo hers, ſince for her they were nayled vpon the Croſſe. Yea, they are more hers, then mine, ſince they laboured more for the purchaſe of her good, then of mine owne. And to the ende, that I may draw her out of all ſelf conceipt, and make her follow my direction; it is I, who conduct her into this darkeneſſe, that ſo she may know nothing of herſelf. But yet ſtill if she putt her confidence in me, and departe not from my ſeruice, I will deliuer her, and I will glorifye her; and all this will I performe to her. *Be faithfull to death, and I will giue thee the Crowne of life.* Pſal. 90.

This ſayth our Lord to all faithfull ſoules, and this he ſayth to yours, which I pray God to keepe. Amen.

A Letter to a Lady, who was a Religious woman, and in great affliction. He shewes, how troubles are the proofe of Faith *and* Loue *in the ſeruants of God; and how confident they ought to be of his Diuine Maieſty in the middeſt of their troubles.*

AS ſoone as I receiued your letter, I offered thanks to our lord, for hauing giuen you a ſigne, that your vocation came from his hand; and this ſigne is, that you haue ſuffered tribulation. You muſt not be a little glad of this, ſince our Lord loues you. Nor yet muſt you be ſlack, ſince you are in the midſt of many dangers; butt carry your eye towardes him, whoe hath called you with ſoe great loue. You muſt alſoe haue a ſtrong hart. For he called you not with intention to giue you ouer in the midſt of your iourney; but to guide you vnder the protection of his owne wings, till he may haue conducted you to heauen, where you ſhall ſee his face. Let not the Faith of Chriſt our Lord, nor the loue you owe him ſleepe in you; for he neuer ſleepes, when there is queſtion of doeing you anie good.

Theſe are tokens, which he vſes to ſende, to whome he loues, to trye, if they alſo loue him in their afflictions, and if they confide in him in their dangers. That ſpouſe is not worthy of thankes, who loues her fellow-ſpouſe

but

ut onely when he is preſent with her, nor loth it coſt her much to confide in him, when he findes herſelfe regaled by him. But the matter is, that, when he abſentes himſelf from her, yea and when he ſeemes to haue forgotten her; ſhe muſt loue him ſo much the better, as he is further abſent from her, and confide in him ſo much the more, as she hath fewer exteriour ſignes of his fauour.

It is enough for you, my good ſiſter, to haue knowen alreadie by experience, how louing our lord hath beene to you, by his hauing draven you to the knowledge of himſelf. And be you not craving new teſtimonies of his loue, but make yourſelf ſure enough thereof, and be not troubled, although he correct you, and though it ſeeme, as if he eſtranged himſelf from you, and forgott you; but rather ſay thus: *He hath a minde to trye me, and not to oppreſſe me.* You muſt loue our lord, though he correct you; you muſt confide in him, though you feele no comfort from him. Seeke him, though he hide himſelf; ſuffer him not to reſt, till you haue waked him, and till he confeſſe, that you are faithfull in his abſence: and thus you ſhall finde him to returne to you, with ſo much aduantage, as that, when you enioy his preſence againe, you will eſteeme your former afflictions well employed.

Procure great courage, wherewith to ſuffer; for after the rate of your ſorrowes, ſhall your comforts be. Be not a louer of yourſelf: but

be a louer of God : looſe yourſelf, and you ſhall bee ſure to finde yourſelf. At once yow would bud truſt God home, if once you would offer yourſelfe to with true loue, there could nothing pen, which would fright you. All h frozen afflictions proceede but from diſ in God. And for this our lord ſayde : L *your harts bee troubled, and doe not feare. Y leiue in God : beleiue alſo in me.* So that *Fa loue* is the cauſe of peace and quietneſſ the hart.

There is no one thing, which is ſo nec rie for you, towards the making you ab arriue at the ende of that dayes worke, rein God hath placed you, as to confi him with loue. Our lord hath manie pr to make of you : and manie tribulations growe, where you looke leaſt for them if you ſtand armed with *Faith* and *loue* shall ouercome them all. Doe but remer how the children of *Iſrael*, when they iſſued out of the land of Egypt, by mean ſo manie miracles, and were paſſing thr ſo manie afflictions, before they arriu that land, which our lord had pro them, ſayd thus : *The people, which poſſe land, is greater and ſtronger, then we; they mightie Citties, whoſe walles doe euen th the skye : we cannot ouercome ſuch a ſtou tion as this : to what ende doe we putt ou vpon this iournie* ? And though ſome am

Num. 13.

m, who had *Faith*, did encourage the reſt
ſaing: that ſince God was on their ſide,
y ſhould eaſily be able to ouercome, as
y had done till then: yet ſeare preuailed
arre, as that they offended our lord the-
y, and through their litle confidence,
y loſt the land, and God deſtroyed them
he deſert, without ſuffering them to en-
that, for which they had laboured, and
ich himſelf had promiſed.

Let vs take warning, my good Siſter, *Pſal.* 147.
the danger of others, and let vs knowe,
: our Lord hath guſt in ſuch as feare
, and hope in his mercie: and is of-
ded with ſuch, as doe not ſo. It is he,
o drew you out of the captiuitie of E-
t, when hee inſpired your hart with a
re of being his: and he leades you ſtill
ough this deſert, which is ſo vnpleaſant:
ere ſometimes you want the bread of do-
ne for lacke of ſuch, as might breake
o you: At other times you want comi-
ie, which may ſpeake of ſpirituall
ngs, that ſo your way might bee made
ſeeme the shorter: At other times you
want the trees of other recreation,
ich might giue you shade: and thus
ſteede of theſe commodities, you haue
houſand diſcomforts. Now temptations
againſt you from within, and then from
hout: now from ſtrangers, and then from
neſtiques. Butt yett attende you onely

to your buſineſſe. For he, who did that fo
which was *more*, can neuer fayle to do th
you, which is *leſſe*. He, who made you a
of an enemie, will better keepe you
when you are his friend. He, who did not
don you, when you fled from him, will
leſſe flye now from you, when you f
him.

Who is he, that can ſay with anie truth
God did not helpe him, if he were deſire
you haue no feare, O you ſeruant of *Ch*
any thing, which may happen to you
confide in him, who loued you ſo well,
dye for you. It is true, that you haue b
who protects you: but that one is of muc
re power, then all they, who contradic
Do not thinke, of, how great the gyant
how ſtrong the citties are, which you m
Nu. 14. counter: for it is not you, who muſt figh
holde you your peace, and our lord will fight
Do not fly from the warre, nor abandon
ſelf, as one, who were ouercome, *and*
ſhall ſee the fauour of our lord towards you.
this warre, he onely looſes the battaile
quitts the field. It is true, that you are
but in that weakeneſſe of yours God will sh
ſtrength. It is true that you know not muc
God himſelf will be your guide. By yo
ſeries, God will make your mercies ap
Whoe are you, that you should be a
paſſe through ſuch difficulties? But
Psal. 17. with *Dauid*: *In the ſtrength of my God I wi*

ouer a wall: Who are you, that should be able to fight? but yet say with him againe: *Though thousands should rise against me, yet my hart shall not feare.* Beleiue, my good sister, that how much the harder this businesse is for you, so much the easier it is for Almightie God. And therefore you must haue great distrust in respect of your owne weakenesse: but great confidence withall, in God's strength. Infallibly hee will crowne yow, if yow continue in his loue: and if you doe confide, that by his grace, you shall obtaine that crowne. *Psa.* 26

Forgett not this promise of Christ our lord: him, who confesses me before men, that man will I confesse before my Father, who is in heauen: but him, who denyes me before men, that men will I also denye before my Father, who is in heauen. Can you thinke, that one is to esteeme that for affliction, which he endures for the confession of *Christ* our lord, since it is to haue so high a reward as that with so much honour he shall be crowned by him at the day of iudgement before his father? Happie is that sufferance: happie that dishonour and pouertie, to which so high an honour doth succeede. What kinde of ioy will it be for you, O my good sister, to heare these wordes from the mouth of *Christ* our lord himself, and that in presence of the whole world: *Come you blessed of my Father, and possesse the kingdome, which is pre-* *Mat.* 10. *Mat.* 15.

pared for you? What will it be, when the Angells shall thus ſing to her, who hath beene a faithfull ſeruant of that Celeſtiall king: *Come, o Spouſe of Chriſt, receiue that crowne, which our lord hath prepared for thee: and that not for one day, but for all eternitie.* What will the ſpouſes of Chriſt our lord conceaue, when hauing paſſed through the ſea of this life, and their enemies, who diſturbed vs, remayning drowned therein, they ſhall ſing thus with great ioy, for hauing runne through this dangerous world, without being ouerwhelmed with the vices thereof: *The ſnare is broken, and we are delinered: our helpe is in the name of our lord.* What a day will that be, when that true *Marie*, the virgin of virgins, ſhall goe before with her Timbrell, which is her ſacred bodie, prayſing God both in bodie and ſoule, and ſinging thus: Come, magnifye our lord with me, and lett vs exalte his name in mutuall ſociety with one another.

Pſ. 123.

Happie are you, if you be found faithfull to the *ſpouſe*, who choſe you. Happie are you, if you haue the courage to caſt away that, which is preſent, vnder the moſt certaine promiſe of *Chriſt* our lord, for that, which is future. Be confident, my good ſiſter, in taking his word: for you are not the firſt, to whome hee hath paſſed it, and fulfilled it: neither ſhall you be she, with whome that word ſhall want effecte. He gaue his word to ſaynt Catherine, ſaynt Agnes, ſaynt Barbara and ſaynt Lucie,

ınd to inmumerable other ladie virginis: and ell me now how completely he hath perfor-ned it. They had the courage to deſpiſe the oore preſent world: and you ſee, that now hey raigne with God. They liued heere in rouble; and they are now in an eternitie of epoſe. Through how manie combats did hey paſſe? and they now enioy the euerla-ting crownes of their conqueſts. They fled rom ſpouſes of the earth: and they brought he king of heauen to bee in loue with hem.

If they had followed the trace of this orld, their delight had beene alreadie paſt, nd their memories would haue beene forgot-en. But they loued that, which was eternall; nd therefore their felicitie shall not dye: and eir memorie shall not decay. They were ritten in the booke of God: and therefore either water nor winde, nor fire, nor time an make them waſte. For that booke is in-orruptible: and ſo is the name, which is ritten in it.

You muſt therefore procure to haue a rong hart towards God, whoe is your luation: and doe not thinke, that hee lles heauen deare to you: for you haue not et shed your bloud for him, as thoſe thers shed theirs. Our lord treates you like weake creature: and you should bee a amed to haue giuen him ſuch cauſe. If you u had more faith and confidence in him,

and more loue to ſuffer for him, he would haue procured you more afflictions, to the ende, that you might haue purchaſed richer Crownes. Do not content yourſelf with ſuffering litle, conſidering how great your rewarde ſhall be, and how much Chriſt our Lord ſuffered for you. He gaue his life for you, and he was deepely tormented and deſpiſed. How then come you thus to complaine of the touch of a flye? doe but loue, and you will deſire to ſuffer. Let your loue be doubled, and you will ſuffer ſorrowes, which are doubled. The loue of our Lord makes ſuch as poſſeſſe it, more greedie of ſuffering, then the loue of ones ſelfe, of repoſing. It makes, that anie burden weighes light, for loue is ſtronger then death. He, who loues not, groanes vnder the burden, like ſome lazie beaſt; but he, who loues, runnes and flyes, and it ſuffers him not to feele the weight euen of his owne bodie, nor of whatſoeuer elſe they can lay vpon it.

It is not, my good Siſter, that the afflictiõs, which we ſuffer, are great; but that our loue is litle. The weight of a pound is no great weight; but yet lay it vpon ſome litle childe, and he will ſay: *O how heauie it weighes?* whereas if a man tooke it vp, he would ſcarce feele it. And ſo take you it for a ſigne, that if you loue little, your afflictions will weigh heauy vpon you; but if you loue much, you will ſcarce allowe them to be afflictions. For you will be ſo inebriated with loue, that nothing can be able to diſtract

you from the taſte thereof. You will finde a good ſauour in the very ſuffering it ſelf, *and you will draw water out of the rocke*; and hony out of the ſtonie hilles. Num. 20.

Doe but loue, and you ſhall not be ſubiect to afflictiõs, but you ſhall be ſuperiour to them as their lady; & you ſhall prayſe him, who deliuers you frõ them. *If they threaten you with death, you will bid it wellcome, that ſo you may enioy true life. If with bannishment, you will ſay, That you eſteeme your ſelf bannished, whereſoeuer you are, till you may arriue to ſee the face of God. And that it imports you litle, whether you goe to heauen from this or that parte of the earth; And that if you haue God in your companie, whereſoeuer you are, you ſhall be happie; and if not, your owne country will giue you miſerie enough. If you ſee your ſelf contemned, ſay: Chriſt our Lord is my honour, and he honours me; let the world deſpiſe me, ſo hee value me.*

Doe not afflict your ſelf about the neceſſity, which you may ſuſtaine of preſent things; for of your ſelf you muſt deſpiſe them, through the deſire, which you haue, to liue in conformity with Chriſt our Lord, who made himſelf a poore man for you. What is there in the world, which ough to fright you? if the loue of Chriſt our Lord haue wounded you, you will treade the deuill vnder foote, you will deſpiſe his threates, and you will paſſe with courage, through all your enemies. Put your truſt in him, who loues his louers. There is nothing, which you will not be able to doe in him. Goe,

deſire. Which felicity is not a creature, but the Creatour himſelf of all things, that true God, who liues and raignes for the eternity of all eternities. Amen.

A Letter of the Authour to a Lady. He ſhewes how Chriſt our Lord, being placed vpon the Croſſe, *is that glaſſe, wherein wee may ſee all the ſpotts of our ſoules, and wherein wee may alſoe finde the cure of all our miſeries. And that it is an enterpriſe of great honour to bee carrying a part of his* Croſſe.

IF in the night of the *Natiuity* of our Lord, they carried you to *Mount Caluary*, and haue giuen you compaſſion to the *Crucifix*, and teares wherewith to waſh his feete; it may well be beleiued that now, when you are in *Lentt*, and neere the time, wherein the holy *paſsion* of our Lord is repreſented, he will keepe you, as ſuch a fixed Inhabitant of that hill, as to ſuffer you to depart noe more from thence. This is such a thing, as that you may ſafely ſay with Saint Peeter, *it is good for vs to bee heere*; and it ſhall be a better ſuite to our Lord, then his was. For he deſired to remaine *on that hill*, where repoſe and delight were to be found; but in this other, there is affliction; and therefore this carryes a teſtimony with it, of greater loue. For not in reſting, but in labouring, and ſuffering, is the loue of our Lord employed and ſhewed.

Mat.17

Doe you, Lady, remaine in thoſe woundes

of our Lord, ſince for the cure of your woundes he accepted his. And though you be not to endure the like for his ſake; yet let them ſerue you at leaſt to make you thanke him, and to lament him, and to haue compaſſion on him, ſince your ſinnes, are they which placed him, in ſoe extreame diſtreſſe. Continue there, and paſſe not on, with ſuch haſte as you would doe by ſome ill-prouided country inne. *They whoe paſſed on by their owne way, shooke their heads and blaſpheemed our Lord.* But fixe you yourſelfe cloſe by the *Croſſe*, like that virgin-mother, and like that *beloued diſciple*, and thoſe other holy woemen. For they who runn ouer this ſoe great benefit, in ſuch haſte, doe neither vnderſtand it, nor thankfully acknowledge it; and there remayne noe more with them, but the meere ſound thereof. And ſome (that is ſuch as are Infidells) blaſpheme him for it; becauſe they ſtay not to looke, at leaſure, vpon this mighty wonder of loue. *Iohn.19*

But the Chriſtian, who hath taken vp his lodging heere, ſayth, and that from his very hart, *This is my reſt for euer, and for euer will I dwell heere, becauſe I haue choſen it.* And if the *ſpouſe*, ſhall not remaine with, at leaſt, her hart nailed to that *croſſe*, to which the body of her fellow-*ſpouſe* was nailed; how will ſhee poſſibly bee able to eſcape the name of vngratefull, and vnkinde? There ſhall you finde remedye, againſt the poyſon of thoſe faiſe prayſes, which men giue you. And you will profoundly bee aſhamed

to perceiue yourſelf honoured, & proclaimed for good, whē you ſee him, who indeede is good, & holy, to be proclaimed for wicked, & faiſe. There, ſhall you ſee, how little reaſon you haue; to think, that what you doe is vnworthy of eſtimation in any kinde; foraſmuch as concernes your part thereof, ſince it is ſoe weake, & lame, when it is cōpared with that which Chriſt our Lord, wrought vpon the *Croſſe*; yea, & euen with that which yourſelf, as you are, ought to doe.

Looke into this glaſſe, and you will eaſily be able to diſcerne the ſpots, which are in the face of your ſoule. For when you haue beene the moſt *meeke* of all, if you compare that *meeknes*, with his; your meekenes will be noe better, then meere wrath; and your obedience compared with his, will be very diſorderly; and your humility very proud. Yet the blind world will needes beleiue, that there are noe other ſinnes, but thoſe, which it conceiues to be ſuch. Whereas the eyes of God are of another kinde, and he meaſures vs by another rule; whereby many times he findes that to bee faulty which ſeemed in the eyes of men to bee excellētly, and cōpleatly done. When therefore they ſhall deliuer out any of theſe poiſoned, & ſmooth-lying prayſes, ſay you inſtātly in your hart, as S. *Paule* did, *he who iudges me is our Lord*. And make haſte to call to minde, how our Lord was proclaimed for a wicked perſon. And beſeech him, not to permitt that you be publiſhed for one who is good, & be ſure you hould your tōgue, for our

1. Cor. 4.

lord will obſerue how the world goes. Nay procure you, & be carefull that when you are deſpiſed, you may be very glad thereof, and perhaps our lord doth not now permit any body to giue you ill words, becauſe hē findes, that you haue not ſtrength wherewith to beare them.

He who deſires any part of the *Croſſe* of our lord, muſt receiue it, as he would doe ſome pretious *Reliqur*, with great reuerence, & giuing of thankes. And he muſt valew it more, then he would all the treaſures of the world. And becauſe there are ſoe few who eſteeme of thoſe Reliques of the *Croſſe* as they ought, therefore our Lord oftentimes doth not impart them; whoſe pleaſure is that they be honoured, and beloued, and borne with ioy. And for this reaſon it is, that he leaues vs ſtill in our infancy, without putting vs to the taskes of men. But how much more then, are we to blame, if we be drawne downe to impatience, or ſuperfluity of ſorrow, for any of thoſe thinges, which hē ſendes.

Soe that if you ſhall carry a great loue to the *Crucifix*, he will giue you a part of his *Croſſe* But then ſee, that you embrace it, as an enterpriſe of great honour, according to what he ſayth to the *ſpouſe*, *Place mee as a ſeale vpon thy hart: and vpon thine arme; for loue is ſtrong as death.* And as for that paine wherein you are, becauſe you may not receiue the *Body* of our Lord in the *bleſſed Sacrament* ſoe often as you would; be not troubled thereat. For I haue already tould you that our Lord is reſolued that it ſhall coſt you ſome what. *And it is* but reaſon that it doe ſoe, ſince

our ſoules coſt him ſoe much. Doe you thinke perhaps that by our Lords onely ſaying, *Let all ſoules bee mine*, they inſtãtly render themſelues into his hands. Doe you thinke that the loue which you carry to our Lord, & the dominion which he exerciſes ouer you coſt him but toyes? I can aſſure you it is not ſoe. But he ſhed his bloud, as any ſlaue might doe, vpon condition, that your ſoules might be his, and he yours.

Iuſt ſoe, muſt that ſoule doe; which hath a minde to obtaine him; that is, it muſt ſweate firſt, it muſt weepe, it muſt importune him, it muſt endure ill wordes, yea and alſoe euill deedes at the hands of others; yea and it muſt ſeeme little to haue endured this, but once. And if it be not put to endure them, at leaſt it ſhall haue gained much in hauing diſpoſed it ſelfe, to ſuffer ſomewhat for him, & thus it proues, noe fruitleſſe thing to ſeeke God. Negotiate your buſineſſe with him, for if he ſay *Yea*, there is none who can hinder it, and if any body offer to doe it, it will not proue with him; but yet, if it chaunce to proue, you may conclude thereby, that you haue not negotiated well, with our Lord. What ſhall I ſay to you? Cry out louder to him: Follow my counſaile; and whenſoeuer he giues you a great deſire to communicate, procure then to be, iuſt as if you were communicating indeed. And beſeech our Lord, ſince he is omnipotent, that he will giue you that, when you communicate *ſpiritually*, which he would haue giuen, if you had communicated *Sacra-*

mentally.

nally. For ſoe, you ſhall bee pleaſing to his odnes; and he will not ſuffer you to goe ipty from him, if you come well prepared; d it were not the worſe if it might be two or ree dayes before. Yett now you muſt not inke, that you may therefore faile, to conſſe your ſinnes afterward, to your Ghoſtly ther. But till you haue meanes to declare em to him, I aduiſe, that you relate them to ir Lord. And aboue all things, keepe your irt in peace and conſerue yourſelf in the way obedience, and humility, towards your Suriours, and Prelates. For this is the way of ir Lord, and you muſt take heede you leaue not. Take courage to paſſe on, in your other otions. For though, when you are in them, ou thinke you make noe profitt by them; I ſay ou doe; and afterwards you ſhall taſte the uite thereof. And our Lord will find a time looke back with pittye vpon ſuch as ſhall iue made much way after him. And one day, thoſe, when our Lord vouchſafes to looke ick vpon vs, is worth more then three, of oſe others, wherein we laboured to goe after m. The crowne is prepared for you in hea-n. God will be your defendour, and will not rget you. Perſeuer you in obedience, *till you* *your Lord of all Lords in Syon.* I beſeech him to ake you dearly his; and that you may be kept fe, and proue a ſaynt. Amen. Pſal. 83.

A Letter of the Authour to a (uallier, a freind, and a Disci- ple of his.

FOR what doe spurres serue, if th be so lazie, as I am? And then add this the burden, which lyes vpon me, health; it is no maruaile, if I neither nor answear. This letter is written i straytes of time, that I know not, w it can be good for any thing, or noe. reioyced much, that the *Infant is* though some dye at that age; as not strength, to eate the *bread*, with th But since our Lord takes you, for a (*promise*: as he did *Isaac*, I hope in *Iesu* Gen 17. that you will not dye of it, though you be putt to eate stones; but that you wi vpon them; as Christ our Lord, fedd the *wine, with myrrhe.*

God will deliuer you from con to sinne, and your temptations shal you, in steede of the torment of the for his glorie, who dyed vpon it though our enemies may bid vs com ne, we will rather choose to confesse our Lord, by continuing vpon it; putt ourselues into ease, by denyin

You are acquainted alreadie, with that ſupreme omnipotent goodneſſe of our Celeſtiall Father, whoſe power is ſuch, as to draw good out of euill, and heate out of colde. And therefore be not diſmayde, though you ſee yourſelf abſent, from the protection of your ſpirituall Father, on earth; and though you finde barrenneſſe, where you expected plentie, and aboundance.

Bee not afrayde to be alone with Chriſt our Lord, not that you are to vnder-value helpe, when it may bee had, by meanes of his ſeruants; but we muſt obey his ordinance, whenſoeuer he ſhall be pleaſed, that we remaine in this world, without ſuccour. Becauſe our Lord is vſually wont in ſuch caſes to doe more viſible, and greater fauours, *immediatly*, then he did before *by meanes* of his ſeruants. And ſuch a man comes to learne, that, *Non ſum ſolus, quia Pater mecum eſt. I am not alone, becauſe my Father is with me.* Then, *Faith* beginnes to encreaſe, and *Prayer* dilates it ſelf by *Loue*; which is ſett forward, by ſeing, how the ſoule is beloued. And thus it encreaſes by that, by which it ſeemed, and it was feared, that it would be diminiſhed. And he findes ſociety, when he is alone; and he hath learnt to walke without a ſtaffe, though he be but weake. *Iohn. 16.*

Let there be no want of care, to receiue him, who is *all our good*; and be you euer ſaying, and that with truth: *Loquere Domine, quia*

1. King 1. *audit ſeruus tuus, Speake, Lord, for thy ſeruant heares thee.* Shutt vp yourſelf in the caſtle of your hart, which, though it be as weake, as *glaſſe*, yet he, who comes to dwell there, will make it ſo ſtrong, that all that, ſhall proue *glaſſe*, which can aſſault it; and it ſelf ſhall remaine more firme, then *ſteele*. And for lacke of doeing this, the ſoule is full of weakeneſſe, and it may ſay, that, which is written: Oſee 10 *Diuiſum eſt cor eorum, nunc interibunt. Their hart is diuided, and they ſhall inſtantly perish.*

There is no place ſecure, where your hart may reſt, but in that ſecret place of retreate, that moſt hidden corner, where none can enter, but Chriſt our Lord, Ioh. 20. *ianuis clauſis, the doores being shutt.* For if it departe from thence, it runnes as great hazard, as ſome light yong mayde might doe amongſt diſſolute men. And if ſome iuſt puniſhment, were impoſed, & well executed, for euery time, that the hart ſhould be gadding vp and downe the ſtreete, perhaps we ſhould take warning by ourſelues, as euen a very horſe, or mule will doe. Though indeede a man, who watches himſelf well, ſhall inſtantly be able to finde a puniſhment, which comes downe from heauen, vpon the very hart it ſelf, Iere. 14. *quando diligit mouere pedes, when it hath a minde to be gadding*; and then that, which followes, is this: *& Domino non placuit.*

This guift of *recollection*, muſt be gotten with much practiſe. For afterward the hart will ſtay within, euen of it ſelf, though we open

the doore, to let it out; as a tame bird, will ſtay in a cage. And this is the roote of all our ſpirituall profitt, and at the feete of Chriſt our Lord, we muſt haue it, if we meane, that it shall be *true profitt*. Chriſt Ieſus be with vs all. Amen.

A Letter of the Authour to a Ladie, encouraging her to fight the battailes of our Lord. He shewes the ſubtilty of the deuill, and how ſtyly he tempies ſoules with pride.

MADAME, becauſe I conceiue that you fight the combatts of Chriſt our Lord, and doe franckely offer yourſelf to all affliction, ſo that he may raigne in your hart: all encouragement and aſſiſtance is due to you, from ſuch, as be the ſeruants of God, who are commaunded to aduertiſe the wicked man of the miſerie, which is growing towards him, that ſo he may amende, and avoyde it; and to encourage ſuch as are good; and to goe ſounding the trumpett before them, when they ſee them entring into the battaile; that is to ſay, they are to giue hart by the word of God, to ſuch, as they perceiue to fight for his honour. For otherwiſe, as account shall be demaunded of them, for the *wicked*, whome they had not warned, ſo alſo for the *good*, whome they had not encouraged. And ſo they should be puni- *Eſay.* 58. *Ezech.* 3

ſhed both for the euill, which were committed by the one, and for the good, which were omitted by the other.

Take you therefore hart, in that combatt, which the ancient Serpent makes againſt you, he procuring, to diuide you from God, and you reſoluing to ſticke cloſe to him: you muſt be very watchfull; for his chiefe ayme, is at the hart. And it troubles him not greatly, that a man ſerue God, by recollecting his eyes, by keeping ſilence, by praying, by ſinging the *diuine office*, and the like; but to the hart doth he conuey his poyſon; which is a certaine vaine kinde of complacence, or proper eſtimation, and loue of ourſelues. The *foolish virgins*, were *virgins*; but becauſe *they had not oyle in their lampes*, they heard this ſad word out of the mouth of our Lord. *In the word of truth I ſay to you, that I know you not.* Now, what is this *lampe*, but the *hart*? and what is this *oyle*, but the *ſpirit of truth*, which maintaynes and feedes it with good workes if we meane, that they ſhall indeede be good, in the ſight of God? And what is this *Spirit of truth*, but that, which makes a man diſpleaſing to himſelfe, and to ſeeme ill in his owne eyes; and that from his very hart, and ſoule, he may conceiue, that he is all vglie, and abominable, and that he is amazed to conſider, how God can ſuffer him vpon the earth?

Matth 25.

This is that *truth*, where in we muſt liue,

and without this, we liue in lyes. And ſometimes, the more vertue we thinke we haue, and the better we eſteeme ourſelues in health, the more ſicke, and miſerable we be, through the want of this. For confiding in ourſelues, we thinke we are ſomewhat; whereas indeede it is not ſoe, in his ſight, who diſcernes our harts, and ſaith: *Thou haſt the name of one, who liues, whereas indeede thou art dead.* He hath *the name of one, that liues*; who falles not into publike ſinnes, which the world condemnes for enormous. But if neuertheleſſe, he fall into other ſinnes, which are condemned in the iudgement of Almightie God; for what doth it ſerue him, to be abſolued by the world, when he is cenſured by that iuſt Iudge? *Apoc 3.*

The *world*, knowes not, how to holde that man for wicked, nor to puniſh him for ſuch, who onely hath a good opinion, and complacence in himſelf with pride, or at leaſt is not diſpleaſing to himſelf; but in the iudgement of God, that man is held for proude, and blinde, who doth not, euen ſtinke to himſelf, as if he carried ſome dead dog, tyed to his noſe; and who hath not a profound internall ſhame, in the ſight of his Creatour; as heere men vſe to haue, when they are preſented before ſome Iudge, hauing beene taken, in the maner, with enormous crimes. And if this pride arriue to be a mortall ſinne, then doth it wholy ſquare, & agree to him, which was ſaid before, in the

perſon of God ; and if it be but veniall , this ſuytes with him but in parte. *Thou haſt the face of a harlott , and knowest not , what belongs to the hauing of any shame.* Ier. 3. Now it is an ill fauoured ſpott in a ſoule , to be voyde of shame , as it is euen exteriourly, when women want it.

The *world* condemnes not a man's confidence in himſelf, nor the eſtimation , which he may haue of himſelf, nor a reſolute will, which he may haue to procure his owne contentmẽt, But in the ſight of God , theſe and ſuch other things are great offences , and they hinder grace, and our friendship with him, if they be *mortall*; and if they be but *veniall* , yet they hinder the profitt , which we might make of the grace, we haue ; and it deſtroyes all inward communication with our Lord. The deuill knowing this, it troubles him not much, that a ſoule may be aliue, after the large manner , if interiourly, and ſpiritually it be dead. And many times he procures not , that ſuch a perſon may fall into apparant, and deformed ſinnes ; for if he should cõmitt any ſuch, he would be much confounded thereat. For, obſeruing , that he had done things , which euen , in the eyes of the world were ſo wicked , he would take penance to hart , and would be diſpleaſing to himſelf, in his very ſoule; and ſo would mende. But the deuill deſires to holde him tyed faſt vp, in a deepe interiour blindeneſſe , and ſo keepes him ſafe for himſelf , without inducing him to committ other ſinnes. For if he fell into

them alſo, he would peraduenture giue ouer both the one, and the other, and ſo eſcape out of his hand.

You therefore muſt be ſure, to carry your eyes open, vpon your owne hart; and when you finde not there a profound contempt, and confuſion of yourſelf, in the high preſence of Almightie God: be you well aſſured, that you are farre from knowing yourſelf; and that you haue yet, no other eyes, but of flesh and bloud; and no true celeſtiall light at all. For this *light* ſearches into the moſt hidden corners, and makes the ſoule highly ashamed, euen of thoſe things, which in the ſight of worldly eyes, will ſeeme to haue beene well done. After this shame, teares of griefe and true humility are wont to growe; whereby the ſoule is wholy, and abſolutely made ſubiect to God, & to euery creature for his ſake. Now, when this is wanting, all things goe after another fashion, and the wound is not cured, but onely skinned. And in that caſe, we muſt call vpon our Celeſtiall Phiſition, & not giue ouer, till, by litle and litle, we may gett ſome ſmall thread of light, whereby to enter, and ſee the retraites and darke holes thereof, and finde her faultes euen in thoſe things, which haue apparance to be well done.

Our Lord doth not inſtantly imparte this guift; but when himſelf is beſt pleaſed to doe it. And in the meane time, let vs know, that we muſt be ſure, not to putt confidence in our

owne workes; and if yet this vertue be now wanting to vs, let vs confide in our Lord, that he will beſtow it vpon vs, in his good time. For he, that promiſed *That he will not giue a ſtone to him, who ſhall demaunde bread; and that our Father of heauen, will giue a good ſpirit to ſuch as aske it.* I beſeech him to be your light, that ſo you may know him, to honour him; and that you may know yourſelf, to deſpiſe yourſelf. And departe you, wholy from yourſelf, that you may be wholy ſubiect to him. You muſt alſo conſider, that you muſt not want ſome bodie, euen heere on earth, who may call you to an account, therefore ſoe you gett great ſtore of ſanctity againſt the time, when you ſhall goe into another world. And, in the meane while, beſure, there be nothing in you, for which it may importe me to chide you; and for which you may haue reaſon to be aſhamed, as hauing beene a cauſe of payne to vs both. Chriſt our Lord keepe you euer, in that ſide of his, which was pierced by a launce, Amen.

Matth 7. Marke 11. Luc. 11.

A Letter of the Authour to a certaine Preacher, againſt the temptation of diſconfidẽce, & of the benefitts which We enioy in Chriſt our lord.

DOe not, Sir, I beſeech you, conceiue anie vnkindeneſſe at my hands, but forgiue me as *S. Paul* ſaith; ſince God hath forgiuen the offences, which we haue committed againſt him. You know alreadie, how full of faults I am, which might ſuffice to make anie man fayle in the ſeruice, which he owes. Sometimes I haue wanted a meſſenger, as I did, where I haue beene of late, and doe yet remaine; For if no bodie bring me word of anie, I know not, where I am to ſeeke him. I beſeech you, Sir, beleiue, that in a matter of more importance I will haue loue enough for the doeing you ſeruice.

I holde this diſtruſt of Saluation, to which you tell me, you are ſubiect, for a moſt plaine temptation. Nay, I holde it, not onely to be certaine, but ſottish alſo. For it deſerues no better name, then that, if it will not be diſcharged, by the conſideration of thoſe benefitts, which we poſſeſſe in *Chriſt* our lord, as if this buſineſſe, were the worke of our hands, or the rewarde of our meritts; and not by the grace of *God, through Ieſus Chriſt*. You muſt therefore

enlarge your litle hart, towards the immenſeneſſe of that loue, wherewith the Father gaue vs his Sonne, and with him, gaue vs himſelf, and the *Holie-Ghoſt*, and all things. Receiue this grace, with giuing of thankes, and enioy you God, ſince he beſtowes himſelf vpon you. And if your demeritts fright you, remember, that one of the benefitts, which the Father impartes to vs in Chriſt our lord; is the payement of our debts: and the ſweetening, and appeaſing of that wrath, which our ſinnes deſerued.

Why doe you doubt of a *pardon*, ſince you doubt not of that *Paſſion*, which he endured for
1. *Pet.* 2. our ſinnes? What doth it profitt you, to confeſſe, that *Chriſt* our lord dyed for vs (*he who was Iuſt, for vs, that were vniuſt*) if you beleiue not, that his death killed our ſinnes: and now, if they be dead, why do you feare them? For
Exod. 15. the Children of *Iſrael*, whome our lord drew out of *Egypt*, ſeing that their enemies were drowned in the ſea, did not feare, but ſung praiſes to our lord: taking occaſion thereof, from thoſe very enemies, who had perſecuted them before; and whome formerly they had feared. And though we haue not ſo aſſured *Faith*, that our ſinnes are pardoned, as we are ſure, that our lord, dyed for them, (becauſe we do not ſo certainly know, that his merits are applyed to vs) yet the new hart, which God gaue vs, when he called vs to himſelf, may be a good ſigne of his friendshipp, and pardon, whereby we may well hope that our ſinnes alſo

are forgiuen. And beſides that *ſpirit* of being his *children*, which he gaue vs, when he imparted his loue, as the loue of a Father to vs, may well be taken for a particular aſſurance, that in the hart of God, we are eſteemed as his ſonnes, ſince in our harts, we eſteeme him as our Father. For it is blaſphemie to affirme, that I louing God, he ſhould not loue me: ſince that loue wherewith I loue him, is neuer giuen me, but by his hand.

I beſeech you, thinke not of our lord, with a ſhort hart, & a ſtraite, but in great beleife of his goodneſſe, as we are commaunded. And caſt vp your eyes, to that ſigne of our ſaluation, *Chriſt* our lord; who is the aſſurance of our hope; and who is ſo acceptable to his Father, and by whoſe participation, we are alſo made acceptable to him, and we haue aſſured hope, through his bloud, to enioy eternall life, before the Throne of God. *Sap. 1.*

And if it ſeeme to you, that your workes are weake, and poore, it is reaſon you ſhould thinke ſo ſtill. But what reaſon is this, why you ſhould looſe your confidence? By *Chriſt* our lord, we were made freinds of enemies; and by him we are conſerued in his friendshipp. We had greater impediments to be well with God, when we were ſubiect to our ſinnes, before we knew God: then now we haue, by the defects, into which we fall. So that, if our former ſinnes, could not hinder that grace, which was communicated to vs in *Chriſt* our lord; much

leſſe ſhall our preſent faults, be able to breake of this friendshipp, we being now incorporated in *Chriſt*, who is beloued by his Father.

A good thing it is for vs to feele our pouertie, and miſerie: but yet it muſt be with condition, that withall, we beleiue highly of the bountie, and riches of the mercie of God. And let vs glorifye his goodneſſe in our wickedneſſe: ſince with ſo much loue he tolerates his children, who are ſo faultie, ſo weake, and ſo miſerable. Why ſhould you depriue God of the glorie, to haue great latitude of *loue* towards his children? For by reaſon of the *faith*, and *loue*, which wee carrie to his ſonne, he hath patience, with the faults, which we committ; when once we haue bewailed them, and done true penance for them.

Beleiue therefore now at length, that as there is goodneſſe enough in God, to make you loue him: ſo there is meritt enough in *Chriſt* our lord, to make you be beloued for his ſake: and liue you with gratitude, for the benefitts, which you haue receiued, as alſo for the pardon of thoſe errours, which you daily committ. And be daily accepting of all good occaſions, and fight the warres of our lord with ioy: as that *Iudas Machabeus* did. And God giuing you, that which he giues, you may hope, you ſhall enioy his kingdome, though perhaps you may be putt to ſuffer in temporall fire, *for the hay, and ſtraw, and wood*, which ſhall be found in your ſoule.

Be you euer breathing more and more towards

Profitt in ſpiritt: but yet ſo, as that it may be accompanyed with quietneſſe, grounded vpon Confidence. For though it should grow to be no more, then now it is, euen that being carefully kept, will ſuffice for your ſaluation. But if you looke onely vpon yourſelf, we are all ſo full of faults, that your ſoule will neuer bee without diſmay: nor will you perceiue, that you are greatly beloued by our lord. And then proceeding after ſuch a manner as that, how will you be able to ſerue him, and giue guſt, to his *holie ſpirit*, which is dwelling in you. For this *ſpirit is chearefull*: and we checke it, by our anguish, and diſmay: againſt which S. Paul thus diſſwades vs, ſaying. *That we muſt not contriſtate the holie ſpirit of our lord.* The ſumme of all is this, that you muſt know, and conſider your faults: and that they muſt ſeeme very great in your eyes: and you muſt bewaile and lamente them by *Confeſſion* and *Penance*. But yet ſtill you muſt conſider, that thoſe benefitts, which we poſſeſſe in *Chriſt* our lord, are greater: by reaſon whereof, you muſt confide your ſelf to be beloued: and you muſt doe it with much thankefullneſſe. And if God doe no more, but continue that to you, which you haue alreadie, euen that may ſuffiſe, as hath beene ſayd, to make you hope for eternall life.

A Letter of the Authour to an afflicted woman. He declares, that afflictions come either through the fault of the partie, or elſe for tryall, and how one is to carrie himſelf in tribulation.

THe grace and peace of our lord *Ieſus*, be euer with you, Amen. The true loue, wherewith I lone you in *Ieſus Chriſt*, hath cauſed ſo great compaſſion in me towards you, in reſpect of what you ſuffer, that it hath moued me to write this letter; with deſire, that it may ſerue you to ſome purpoſe. I know not, my good ſiſter, whether I ſhall putt you into anie comfort, or rather, whether I ſhall not helpe you to weepe. Nor doe I know, whether or no, I ſhould tell you, that the trouble, which you haue, is good, and that you are to carrie it with ioy; and that I ſhould not graunt, that it is ill, as it ſeemes to you, and that as ſuch you are to fly from it. I ſee, that if manie good men endure ſuch accidents, as this, there are alſo very ill men, who endure the ſame. And if to ſome, it be a ſigne of loue, to others it is an effect of the wrath of God. Our lord punishes ſome by theſe meanes, and to others, who deſerue no punishment, he ſendes them as tryalls; and he preſentes them with an occaſion of meritt. And though the thing, which you endure, may proceede from either of theſe two cauſes; yet I

im not ſorrie; that you perſwade yourſelf, hat it is not ſo likelie to be a proofe of your ertues, as the punishment of ſome light fault, fthat fault may well be accounted light, which leſerues ſo heauie a punishment. For if the aints themſelues aknowledge, that there is no oodneſſe in themſelues, but manie faultes, nd much wickedneſſe; how much more muſt ou doe it, who know yourſelf to be farre from anctitie; and ſo full of ſinne?

And now; if you holde it for more probable hat theſe fruits growe from this roote, the renedie muſt be; that you examine well; if you aue done anie thing, for which you may deerue punishment. And know, that for the noſt parte, it vſes to be ſome litle duſt of vaineglorie: and if you ſee not the true reaſon of it, ſteeme your caſe to be ſo much the worſe, vhen not withſtanding you are ſo full of faules, you can diſcerne none.

But now, ſince the blow is come; *humble ourſelf vnder the mightie hand of God*: as knoving, that you are worthie of greater torment. Beſeech him, to haue mercie on you; and that e caſt you not off from himſelf. Say: O lord, I aue ſinned, and anie punishment, how sharp oeuer, is in itſelf, too light for me: conſideing the greatneſſe of my ſinnes. If thou be pleaed to punish me, here I am, extende the hand, lord, diſcharge the blow: Cutt, burne, and ill: onely permitt not, that I be diuided, and riuen away from thee. If I haue ſinned, let not

thy punishment be, to let me ſinne anie more, for the naturall punishment of a fault, is payne, and not a ſecond fault.

But now neuertheleſſe, I would not, that by your thinking your faultes, to haue beene the cauſe of your croſſes, you ſhould diſcomfort yourſelf, and be ſo farre diſmayed, as to make you fall, and that as by ſome precipices into deſpaire. I deſire, on the one ſide, that you humble yourſelf, beleiuing that your ſinnes haue deſerued them, and on the other ſide, that you be comforted by remembring, that you are the childe of God, and none of them, who are forgotten, ſince your father hath beene carefull to correct you as a childe, for feare leaſt elſe you would haue beene worſe. And beleiue me in one thing, though I be no Prophet, that if our lord in his mercie, had not humbled you, as he hath done, you would perhaps haue fallen into ſome parte of Lucifer's pride, which had beene infinitely worſe: and therefore hath he kept you ſo humble, that you neither dare, nor euer ſo much as can, holde vp your head.

Giue thankes therefore to our lord for this fauour, and be happie in that you haue his grace. But alreadie I know, you will ſay thus to me: If I could be ſure, that I were his childe, and not his enemie: and that this were the correction of a father, and not the punishment of a Iudge: If I could perſwade myſelf outright, that I were in his fauour, what could I wish for more then that? But I verily beleiue, that

vnleſſe it might be hell, there is not ſo wicked a creature, as I am, to be found: and how then can I poſſeſſe ſuch a thing as grace? This life of mine, is not a life of the ſonnes of God: but it is a life, or to ſpeake more truly, it is a verie death of the damned.

O my good ſiſter, if you know the guift of God, and what kinde of people they are, who for the moſt parte are putt to ſuffer ſuch things, as theſe: you would perhaps reioyce. If I ſaw, that the enemyes onely of God, did endure them, infallibly I should be much afflicted: but I finde, that his beſt friends are tempted in this kinde: and why then should I not be comforted thereby? Iob the holie man, ſaw himſelf one day in ſo ſad a caſe, that he ſayd: I haue deſpaired. Such things had paſſed in his hart, that he ſeemed to be fallen into deſpayre. But to the ende, that we may ſee, that indeede he did not deſpaire, he inſtantly goes to aske mercie: and he, who askes mercie, deſpaires not. Iob. 7.

Dauid ſayd, as we all know, *that God had caſt him cleane out of his ſight, and that he ſaw himſelf couered with obſcuritie, and darkeneſſe, and enuironed euen by the ſorrowes of death, and the danger of hell.* And he ſayth, that ſuch things happened to him, as no man will vnderſtand, but he, through whoſe hart they had paſſed. Pſal. 30.

I will omitt the tribulations of S. Paul, which were cauſed by Satan, and which made him hang downe the head; for of theſe you haue heard many other times. In the liues of

thoſe holie Fathers, I haue read manie things, which I ſhould neuer haue beleiued, if the Authour were not a man of much authoritie. And euen, at this day, we heare and ſee ſtrange things, which arriue to certaine deuout perſons, and ſeruants of our Lord; and he hath drawen them out of theſe temptations, with great ſpirituall gayne. Whereby we gather: that
Rom. 4. a man in ſuch caſes, muſt, like Abraham, beleiue that, which he ſees not; and hope, euen againſt hope itſelf.

Tell me, my good Siſter, haue you ſeene theſe potters heate their fornace? Haue you ſeene that ſmoake which is ſo thicke & black? That kindling of fyre, and euen the reſemblance of hell it ſelf, which paſſes there? who would beleiue, but that the potts, which ſtand there within, would be mouldred euen to duſt, by the rage of that fyre? Or that at leaſt, they would not grow to be as fowle as pitch, by the groſſeneſſe of the ſmoake? And yet, when that furie is paſt, and the fire quenched, and the time come, when they vnfurnace the potts, you ſee, that though they were ſoft, and made of durt, they come forth as hard as ſtone; and they, who formerly were ſo very browne, ſhew themſelues as white as ſnow; and ſo neate and daintie otherwiſe, that they become the table of kings.

Rom. 9 We are called by S. Paul, by the name of potts of clay, and certainely with great reaſon; ſince we are ſo ſoft, and weake in ſuffering the

knockes of affliction. Make account, that you alſo are ſome poore litle pott, & that they haue putt you out to bake; For you were ſo weake, as that you could not well retaine, and conſerue the liquour of grace, which was infuſed into you by Almightie God.

They will bake you, my good Siſter, and you muſt haue patience. They haue truſt you into the furnace of tribulation. Endure now thoſe fyres, thoſe foggye flames, and thoſe obſcurities, and by confiding in the wiſedome and goodneſſe of our good potter, you ſhall not be turned into aſhes, which may be carried away by the winde, nor disfigured by anie ill marke, which may be putt vpon you; but rather you ſhall become hard, in being able to ſuffer; that ſo, though you ſhould fall, you may not breake yourſelf. And you ſhall be alſo purged from that diſgracefull colour, which before you had; and finally you ſhall be made fitt, and capable to be a veſſell of honour, and to be ſerued vp to the table of Almightie God. Procure, not to come broken out of the furnace, leaſt they caſt you heere, and there, as a thing of nothing. Thoſe potts are onely broken, which looſe their patience in the furnace of tribulation; but I confide in our Lord, that you will be able to come forth, without any hurt.

Suffer now a litle, for quickly the whole buſineſſe will be at an ende. Be not you diſmayde, how buſieſoeuer the deuill be. Let him perſecute you as much as he will, but confide

you in God. It is a ſigne, that the deuill hath no parte in you, ſince he followes you ſo hard. For if he had you in his hand, he would not follow you. It is a ſigne, that you are departed out of his kingdome, ſince he hath diſpatched ſo many ſquadrons of armed men after you.

Exod. 12. & 14. You are paſſing out of the darkeneſſe of Egypt, that you may goe to the land, which our Lord hath promiſed you; and now behold, how Pharao followes you, with his whole armie. You finde all wayes ſhutt vp againſt you. The redd ſea is before you, and your enemies are behinde you; and you finde not anie meanes, whereby to eſcape. But feare not; haue good hope, and you ſhall ſee the wonders, *Exod. 14.* which our Lord will worke. Our Lord will fight for you; and you ſhall but holde your peace. Our Lord will open a way for you, through the midſt of the ſea. The waues thereof ſhall ſerue you for a wall, both on the right hand, and on the left; and you ſhall paſſe, without ſo much as wetting your foote, through the midſt of your tribulations, and temptations, whereas your enemies ſhall be drowned therein.

Doe but conceiue, what ioy that will be, when (all the people of God, being paſſed through the dangerous ſea of this world) the moſt *Bleſſed Virgin Marie* (who was figured in *Exod. 15.* the perſon of that other Marie the ſiſter of Moyſes) ſhall beginne to ſing that Canticle of ſo great triumph; and when you in companie

of other Virgins ſhall anſwear her.

And to the ende, that you may be yet more comforted, know from me, that you haue no cauſe of any ſcruple; for your caſe is rather, that you ſuffer torment, then that you cõmitt ſinne. For ſo that you conſent not freely to thoſe temptations, nor delight yourſelf in thoſe thoughts, which the deuill offers; and deſire not, for your parte, ſo much as to thinke thereof, what cauſe of ſcruple can you haue? And you ſhall beleiue me, as a man, who knowes your conſcience well, that how ſoeuer you may thinke, that you haue giuen conſent; it is but feare, which makes you thinke ſo; as it happens to them, who are ſicke of feauers, or be ſubiect to any ſtrong paſſion. Let this ſerue to excuſe you, for that which is paſt; but not to diſcharge you from being diligent in the future. And though ſome litle thing ſhould haue ſtucke to you, and though you had ſuffered ſome light hurt, yet ſo long as you render not, nor yeilde yourſelf to be ouercome, the very wounds, which haue beene receiued by anie man at armes in the ſeruice of a king, haue beautie and glorie in his ſight.

The benefitt, and meritt, which you draw out of the victory, is greater then the preiudice, which you ſuffer in the conflict, and therefore let nothing trouble you. Be not deceiued in beleiuing, that thoſe imaginations, or temptations are any things of yours; or wrought by you. Workes they are of Lucifer, and wordes

they are of his ſpeaking, and images of his repreſenting. Beholde you all that buſineſſe as a thing belonging to others, and wherewith you haue nothing to doe. And carrie yourſelf iuſt ſo, as you would doe, when you ſhould heare a man blaſpheme, or ſpeake anie other fowle deformed wordes; for which, though you would be much in paine, in regarde of the offence, which thereby is done to Almightie God; yet in fine, it would be a kinde of comfort in ſome reſpect to you, when you ſaw, that it was not you, who offended him.

Lett it grieue you, that the deuill doth both ſay, and doe ſo like himſelf: and let it comfort you to conſider, that it is not you, but he, and that he will ſmart for it. S. Paul ſaith, that he gloried in his afflictions, & tribulations: becauſe the vertue and ſtrength of Chriſt our Lord, ſhined more therein.

My good Siſter, if indeede you loue Chriſt our Lord, you will reioyce, for that glorie, which he gathers from your infirmity. Doth it not ſeeme to you, that God ſhewes his ſtrength in you, ſince by the weakeneſſe of a poore miſerable woman, who is indeede but a very childe, and a ſick creature, and a kinde of nothing, he ouercomes the ſtrength, and courage of thoſe infernall powers? Will not you be then content to be aſſaulted, vpon condition, that Chriſt our Lord may be glorified? Yes certainly, I know you will, and that moſt willingly. Nor can I beleiue leſſe of that charitie, which

etend to have, nor of that desire, which
rry, that our Lord may be pleased to
imself of you, whether it be in prospe-
adversity, in sweet or bitter, by way ei-
love, or grief, either in peace, or war.
ord is pleased now, that you serve him
, and under the incommodities of heat
ld, with your weapons by your side,
ay and night: being content with bro-
eps, and being subject to surprizes, as if
nd upon the top of a pike: yea, and
gh it will afflict you most) you must con-
our self to be far absent from your King.
er this season, there will come another,
r Lord will command, that you shall
im in his Banketting-house, where you
njoy as much, as you can desire. In the
time you shall joy in this, that you are
him service. And I beseech him to
then your soul, that so it may be able to
he Battails of our Lord, and to make you
uerour therein, that so you may deserve
rown of Glory, which he hath promised
h as overcome. *Amen.*

FINIS.